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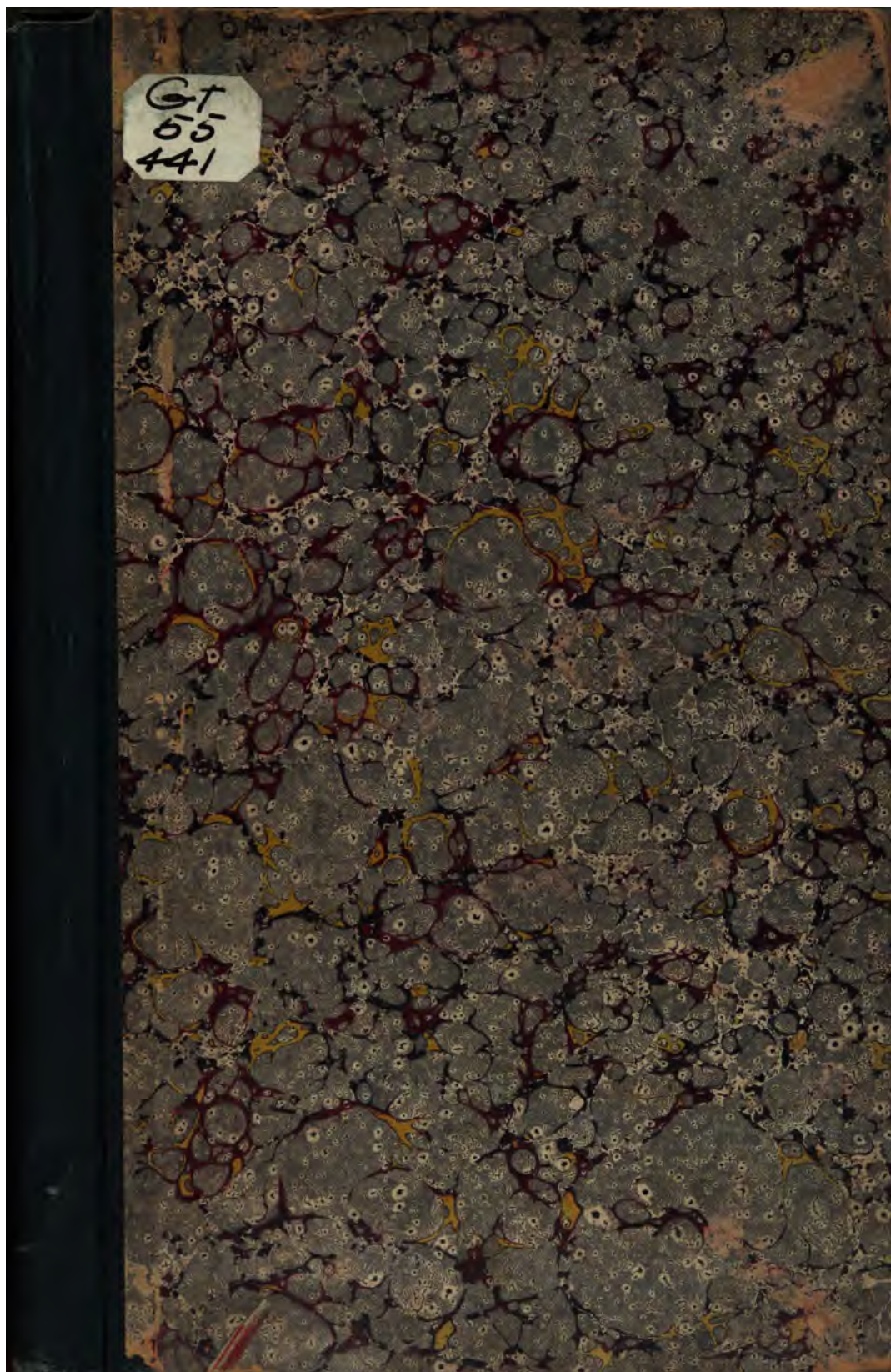
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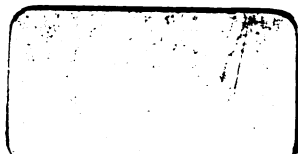
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ADDITIONAL NOTES

TO THE EDITION OF

*Given*

THUCYDIDES,

PUBLISHED IN 1828-35.

BY THOMAS ARNOLD, D.D.

LATE HEAD MASTER OF RUDET SCHOOL.

EXTRACTED FROM THE SECOND EDITION.

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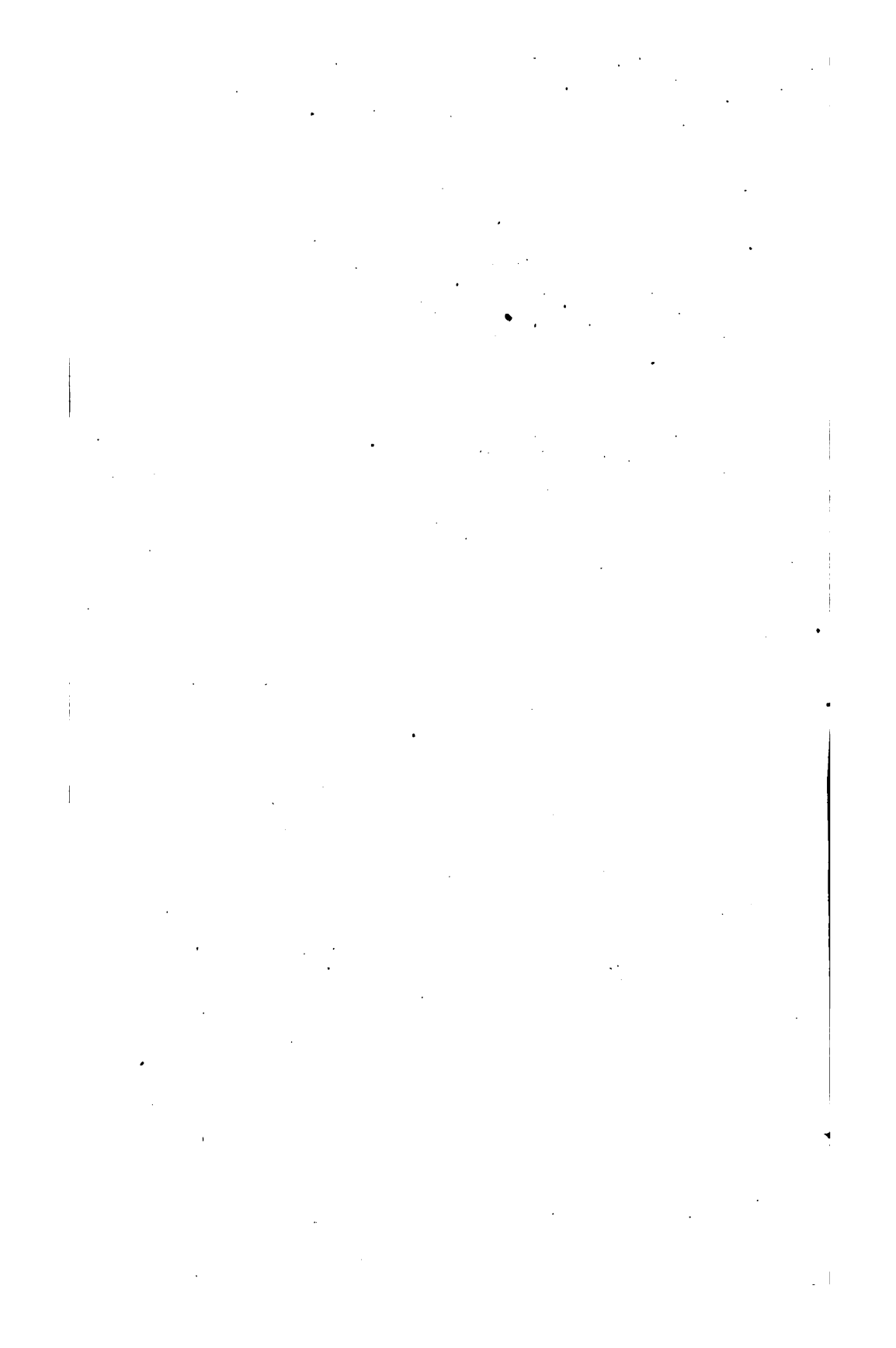
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M. DCCC. XLII.







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# ADDITIONAL NOTES

TO THE FIRST EDITION

OF

DR. ARNOLD'S THUCYDIDES.

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VOL. I.

Page 1. line 6. Bekker in his latest edition reads ἦσαν, that is, ἦσαν; and Duker in defence of this reading, (which is noticed by several of the ancient Grammarians,) refers to Thucyd. I. 118. *λέγει ἐς τοὺς πολέμους*, and 123. *θαρσύντας λέγει ἐς τὸν πόλεμον*. Poppo, Göller, and Krüger, retain the common reading ἦσαν; and Krüger observes, “ἀκμάζειν ἔς τι eodem modo dictum ut II. 8. *ἐρρώντο ἐς τὸν πόλεμον*.”

L. 8. *κίνησις γὰρ—ἀνθρώπων*. “For this was the greatest general movement which ever befel the Greeks, and a large portion of the Barbarians, and one may almost say, a great part of mankind.” It may be doubtful whether Thucydides actually meant to say this, or whether he meant to confine the words *μεγίστη δὴ* to the Greeks alone, and merely to say that “it extended itself to a large portion of the Barbarians.” But the first and simple meaning of the words may be taken without difficulty; for Thucydides expressly calls the Peloponnesian war greater than the Persian in chap. 23, and no other war except the Persian could within his knowledge enter into comparison with it. The expression *μέρει τινι* resembles, I suppose, the sense of the same words in chap. 23, and in VII. 30. “a large proportion of the Barbarians.” See the notes there.

P. 2. 1. 3. *πρὸ αὐτῶν*. The plural pronoun refers to some such expression as *τὰ τοῦ πολέμου*, or *τὰ Πελοποννησιακά*, as we often find the Persian war called *τὰ Μηδικά*.

L. 5. Others refer the genitive *ὧν* to *σκοποῦντι*, and others again to *πιστεῦσαι*; but neither of these constructions can, I think, be admitted. Krüger thinks that *ὧν* is put, by what is technically called the attraction of its antecedent *τεκμηρίων*, instead of the accusative *ἃ* which would naturally be required by the participle *σκοποῦντι*. Göller in his second edition seems inclined to adopt this last explanation, which indeed is the simplest of any.

Ibid. *ἐπὶ μακρότατον σκοποῦντι*. The Scholiast and Poppo explain these words as signifying, “diutissime pendere.” I believe that the interpretation given by Göller in his first edition was the true one, “so weit als möglich in der Forschung zurückgehend,” “going back as far as possible in my inquiry.” Compare Herodotus, IV. 16. *ὅσον μὲν ἡμεῖς ἀτρεκέως ἐπὶ μακρότατον οἶοί τ’ ἐγενόμεθα ἀκοῇ ἐξικέσθαι, πᾶν εἰρήσεται*.

P. 3. 1. 16. It seems better to take *ἐκ τοῦ ἐπὶ πλείστον* as a single expression, so that *τὸ ἐπὶ πλείστον* should be used as a substantive, as *τὸ παρὰ πολὺ*, in II. 89, or, *τὸ ὥς ἐπὶ τὸ πολὺ*, “that which generally happens,” in Aristotle: *ἐκ τοῦ ἐπὶ πλείστον* will then signify, as Phavorinus interpreted it, *ἀνέκαθεν*; “from the remotest period.”

P. 4. 1. 1. *καὶ παράδειγμα—αὐξηθῆναι*. The sense appears to be, “And this is no inconsiderable example of my statement, that it was owing to the migrations that Greece, in its other parts, did not thrive equally, (or, in like manner,) with Attica. It is an example, I say, of this statement, that all those who were driven out from the rest of Greece took refuge in Attica, and made that country early populous.” Attica became populous because refugees from other countries flocked thither attracted by its security: this affords a presumption, that if other cities had enjoyed an equal security, and had not been so continually changing their inhabitants, they too might have thriven as well as Attica. The *λόγος*, or statement, to which Thucydides here refers, had been given earlier in the chapter, in the words, *οὐ χαλεπῶς ἀπανίσταντο, καὶ δι’ αὐτὸ οὔτε μεγέθει πόλεων ἴσχυον, οὔτε τῇ ἄλλῃ παρασκευῇ*. The second Scholiast gives the above interpretation in the main, though he understands the *λόγος*, or statement, referred to, rather differently. His words are, *Σημεῖον δέ μοι—τὸ τὴν Ἑλλάδα κατὰ τὰ ἄλλα αὐτῆς μέρη μὴ ὁμοίως τῇ Ἀττικῇ αὐξηθῆναι*. Thus he agrees in the main point,

that "Greece," τὴν Ἑλλάδα, is the subject of the verb αὐξηθῆναι, and that ἐς τὰ ἄλλα is to be translated, "in its other parts." Osiander's note, in the Frankfort Thucydides, 1830, agrees more entirely with what has been given above. Poppo and Göller would strike out ἐς, and understand τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι as meaning τὰ ἄλλα τῆς Ἑλλάδος. Their sense of the passage is therefore the same as mine.

P. 6. l. 11. οἱ δ' οὖν ὡς ἕκαστοι Ἑλλήνες. The sentence is a repetition of the assertion at the beginning of the chapter, πρὸ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἡ Ἑλλάς. What is there ἡ Ἑλλάς, is now οἱ ὡς ἕκαστοι Ἑλλήνες, and the following words are a sort of an explanation of the term, which, properly speaking, is an anachronism. The construction has been made out differently by the different editors. Dobree makes it to be, οἱ δ' οὖν ὡς ἕκαστοί τε κατὰ πόλεις—καὶ ξύμπαντες ὕστερον, κληθέντες Ἑλλήνες. And he translates it thus, "Those several communities of people speaking the same language, who were then separately, and afterwards collectively, called Hellenes." Göller translates, "Hi igitur pro se quisque, sive suo quisque tempore et modo, Ἑλλήνες et oppi-datum, (quotquot inter se intelligebant,) et cuncti postea vocati, ante Trojanum bellum nihil conjunctis viribus gesserunt." Is it not rather thus? "The several Hellenic communities, those who both in their separate cities were at first called Hellenians, from speaking a common Hellenian language, and afterwards were called so as the name of the whole nation." Thucydides' notion seems to have been, in agreement with that of Herodotus, that the Hellenians came into Greece later than the Pelasgians, and spoke a different language from them: that as they spread themselves through the country, the Pelasgian or old inhabitants in the several cities where the Hellenians settled became hellenized in language, and thus became called also Hellenians; that thus there were a great many cities of Hellenians; but that as national names, those of Argives, Danaans, &c. were more prevalent, so that the Hellenians would call themselves Hellenians as to their cities, but Argives or Achæians as to their nation. Afterwards this was reversed; Argive and Achæian denoted each a particular people, and Hellenian was the name applied to the nation. The real origin and vicissitudes of all these names are a very different question; into which this would not be the place to enter, even if it were possible to determine it satisfactorily.

P. 9. l. 13. note. It is commonly explained by supposing that

the dative case of the superlative would be added, if the sentence were given at full length, as *ἐν τοῖς πρώτοις πρώτοι*. See Kühner's Gr. Gr. §. 591, note 2. In its actual usage it is to be considered as one word, like the expression *ἔστιν οἱ*; for it is to be noted, that the gender of the article never changes, but only that of the adjective. Thus we have *ἐν τοῖς πλείσται νῆες*, III. 17, and not *ἐν ταῖς πλείσται*; just as we have *ἔστιν οἱ*, *ἔστιν ὧν*, &c., and rarely *εἰσὶν οἱ*, or *εἰσὶν ὧν*.

P. 11. l. 5. *λίπα*, according to Buttmann, whom Kühner follows, is properly the dative of a substantive *λίπας* or *λίπα*; the last syllable having become shortened in common pronunciation from *λίπα* to *λίπα*. See Buttm. Gr. Gr. §. 58, and Kühner, §. 299. In the common editions of Pausanias we have *λιπάδα ἡλιμμένοι*, VIII. 19. §. 1. I have not the last improved edition at hand, to see whether this reading is still retained, or whether it has been altered to *λίπα ἡλιμμένοι*.

P. 12. l. 10. *ἀντισχοῦσαν*. Vid. VII. 71. *ἐπὶ πολὺ ἀντισχούσης τῆς ναυμαχίας*. DOBREE.

P. 13. l. 15. *ἐν τούτῳ τῷ τρόπῳ κ. τ. λ.* "Ita jam constituti magis quam prisco illo statu, disjecto et infesto, expeditionem Trojanam suscepunt." BAUER.

L. 21. *οἱ τὰ σαφέστατα Πελοποννησίων κ. τ. λ.* "Those who have received the clearest accounts of the affairs of Peloponnesus:" or, "those who have received the clearest accounts of any Peloponnesians." The order of the words seems to recommend the former interpretation: the absence of the article before *Πελοποννησίων*, and still more, as I think, the very harsh use of *Πελοποννησίων* instead of *Πελοποννησιακῶν*, if Thucydides meant to speak of the affairs of Peloponnesus, are in favour of the second. It is at any rate most probable that the following account came from a Peloponnesian source; for traditionary history almost necessarily implies, that it is indigenous in the country of which it treats. Men do not hand down from father to son any accounts of their neighbours' countries; such in early times are only to be found in the songs of poets, which are a very different thing from tradition.

P. 15. l. 2. *καὶ ναυτικῷ τε ἄμα. καὶ—τε* are equivalent to "atque etiam:" the conjunction *καὶ* must be taken closely with the word that follows it, as forming with it only one single term; and thus the word *τε*, or *δὲ* where *δὲ* occurs *tertio loco*, may be considered as still holding its proper place, that is, as being the second word in the clause and not the third. *Ναυτικῷ τε*, would be simply, "and in

"naval power;" καὶ ναυτικῷ τε is, "and in naval power also." See Böckh's Inscript. Græc. Præfat. p. xxiii., and the Locrian Inscription, No. 1759. Bekker, in his edition of 1832, has omitted the brackets in which he had previously enclosed the word τε. Compare VIII. 68. καὶ αὐτὸς τε, ἐπειδὴ τὰ τῶν τετρακοσίων ἐν ὑστέρῳ μεταπεσόντα, κ. τ. λ.

L. 12. καὶ ὅτι μὲν Μυκῆναι μικρὸν ἦν. Mycenæ had been destroyed by the Argives in the 78th Olympiad, B. C. 468, thirty-seven years before the beginning of the Peloponnesian war. From that time forwards it remained in ruins, (Diodorus XI. 65.), yet it is surprising that Strabo should have said, that in his time "there remained not a vestige of the city of Mycenæ." VIII. p. 372. The remains of Mycenæ, which will last to all appearance as long as the human race exists, are fully described in Sir. W. Gell's Argolis. The Gate of the Lions and the Treasury of Atreus, both of them belonging to a style of architecture so unlike that of the age of Pericles, have been often engraved, and are now generally known.

P. 16. l. 6. πόλεως. Ubi πόλις de urbe dicitur non opus est articulum addi. Vid. not. ad Sophocl. Œdip. Tyr. v. 630. SCHAEFER. Apparatus Criticus ad Demosth. tom. i. p. 384. The line referred to in Sophocles is, κάμοι πόλεως μέτεστιν, οὐχὶ σοὶ μόνῃ, where πόλεως is undoubtedly τῆς πόλεως. Other similar instances are quoted in Schäfer's note on the passage. See Kühner's Gr. Gr. §. 484, where πόλις and ἀγρός are mentioned, with many other words, as being often used without the article, because "they occur frequently in common speech, and are thus so generally in use, that even without the article they can express a defined and individualized subject."

P. 18. l. 9. οὖν. Göller in his second edition has restored the old reading γοῦν. He understands it to mean, "at any rate, if we take the mean between the largest and smallest ships, the numbers of the whole armament will not appear very considerable." "At any rate," that is, "whether you allow or not that the rowers and soldiers were the same persons, and that there would not be many on board who were not wanted to work the ships."

L. 15. ἐπειδὴ †δέ†. Bekker, in his latest edition, 1832, reads ἐπειδὴ τε; the Venetian MS. V. omits the preceding τε before στρατόν. The passages appealed to by Haack and Göller, as justifying the construction τόν τε στρατόν—ἐπειδὴ δέ, III. 52, and VIII. 48, do not apply to the present case. See however Sophocl. Œd. Colon.

367, and Hermann on Viger, note 520, and Kühner, Gr. Gr. §. 722. 5. I believe that Bekker is right in correcting the text.

P. 20. l. 4. τὰς πόλεις. "Claras illas urbes, quas inde novimus "extitisse." Porro. Prolegom. I. p. 200.

L. 6. ἐξ Ἀρνης. Arne in Thessaly is the place here intended, which however Stephanus Byzantinus, following some other story, or confusing that which Thucydides adopted, calls a colony from Boeotia. Müller conceives that the statement which makes a portion of the Boeotians to have been settled in Boeotia before the Trojan war, was merely made in deference to the authority of the Homeric Catalogue of the Ships; but he adds, that according to this Catalogue it was more than a portion; for the Boeotians are represented as already possessing the whole of what was afterwards called Boeotia. Die Minyer, p. 393-5. Perhaps therefore Thucydides had other reasons for his statement, and was not merely following the authority of Homer. What was the real truth is hardly to be ascertained by us now.

P. 21. l. 5. Ἰταλίας. We must remember that the name "Italy" was applied in the age of Thucydides merely to the southernmost point of the Peninsula, the modern provinces of Calabria Citra, and Calabria Ultra. See Aristotle's Politics, VII. 10.

P. 22. l. 3. πατρικαὶ βασιλείαι. Döderlein, referred to by Gölle in his note on this passage, quotes a passage from Aristotle's Politics, in illustration of the sense of the word πατρικαί, as if it meant, "paternal, fatherly." Ἐχουσι δ' αἱ βασιλείαι τῶν βαρβάρων τὴν δύναμιν πᾶσαν παραπλησίαν τυραννικῇ, εἰσὶ δὲ ὁμῶς κατὰ νόμον καὶ πατρικαί. But πατρικαὶ βασιλείαι are expressly explained by Isocrates to mean, "a dominion which a man receives from his fathers;" Evagoras, p. 195; and this agrees with the sense of the word in the well known expressions πατρικὸς ξένος, πατρικὸς φίλος. And Aristotle, in the very next page to that referred to by Döderlein, III. 10. p. 357. ed. Duval., speaks of the monarchies of the heroic ages, as ἐκούσιαί τε καὶ πάτριαι γιγνόμεναι κατὰ νόμον; and adds, ἐγίγνοντο βασιλεῖς ἐκόντων, καὶ τοῖς παραλαμβάνουσι πάτριον. And this is, I believe, the sense of the word in the very passage quoted by Döderlein.

P. 23. l. 7. τὰς ναῦς κτησάμενοι. "They procured *their* ships," i. e. the ships which they had been just before mentioned as possessing at a very early period.

P. 24. l. 12. ὁψέ τε, κ. τ. λ. "And it was at a late period that "Themistocles persuaded the Athenians," &c. Krüger supplies ἐκέκτηντο from the preceding line. "And it was at a late period

"that they got their ships, from the time when Themistocles," &c. Poppo understands διὰ πάσης to mean, "in every ship;" "the fleets did not altogether consist of decked vessels." But this cannot, I think, be right, although the expression on any interpretation is undoubtedly harsh.

P. 26. l. 9. τὸ ἐφ' ἑαυτῶν. "What belonged to or concerned themselves." Kühner explains the expression as meaning properly, "that which rests on themselves," which depends on them alone, and has nothing to do with any one else. Gr. Gr. §. 611.

P. 30. l. 1. With regard to the construction, χαλεπὰ ὄντα πιστεῦσαι appears to be equivalent to, περὶ ὧν χαλεπὸν ἐστὶ πιστεῦσαι: "being hard for believing every argument one after the other." Göller understands the passage in his second edition in the same manner. "Attractionis genus esse videtur," he says, "pro τοιαῦτα εἶρον, ὥστε πᾶν ἐξῆς τεκμήριον αὐτῶν χαλεπὸν εἶναι πιστεῦσαι." Had Thucydides said merely, χαλεπὰ ὄντα πιστεῦσαι, the meaning would have been perfectly clear; but wishing to qualify this, he added the words, παντὶ ἐξῆς τεκμηρίῳ, in order to shew how far he thought that the difficulty of giving credit to his statement might extend. Generally, he did not think it likely to be disputed; but he allows that *each particular argument* that he has used may not equally obtain credit.

P. 33. l. 4. The construction is, ὡς ἐδόκουν ἐμοὶ ἕκαστοι ἂν εἰπεῖν.

L. 26. to end the note. On the other hand, the speeches in general in ancient history are fictitious, and are the mere composition of the writer. Plutarch, in his Life of Otho, agrees minutely with Tacitus in all the particulars which he relates of the emperor's last hours; but when he comes to his last speech, it is quite different from that in Tacitus, because neither pretended to be a really genuine report of what was actually spoken; and thus, unless a writer gave what was his own composition, he would have been thought a mere careless plagiarist, who had adopted as his own what belonged to another writer.

P. 34. l. 11. δυνεῖν ναυμαχίαις—ταχείαν τὴν κρίσιν ἔσχε. "Found its decision soon, in two sea-fights, &c." But that which in English is the ablative case is in Greek the genitive; "its decision, consisting of two sea-fights, &c." And therefore, as Phrynichus acknowledges δυνεῖν to be a legitimate Attic form for the genitive, though not for the dative, I have followed Bekker in retaining it, in compliance with the authority also of almost all the MSS.

P. 36. l. 7. τὴν μὲν γὰρ ἀληθεστάτην, κ. τ. λ. "For I think the truest occasion of the war was, that the Athenians by becoming



"great, and alarming the Lacedæmonians, forced them to it." *Τοὺς Ἀθηναίους ἀναγκάσαι* is equivalent to *τὸ τοὺς Ἀθηναίους ἀναγκάσαι*, the article before the infinitive mood being sometimes omitted in such clauses. See III. 38, and Matthiæ, Gr. Gr. §. 541. Obs. 1.

P. 37. l. 1. *Ἴόνιον κόλπον*. It appears from this passage, and from Herodotus, VI. 127, where Epidamnus is said to be on the Ionian gulf, that this term included, in the fifth century before the Christian era, the southern part of the Adriatic, as well as the sea between Italy and Greece, southward of the Iapygian promontory, to which it was more properly applied. It never seems, however, to have extended to the northern part of the Adriatic, which was called "Adrias," a name applying properly, as Müller thinks, to the coast near the mouth of the Po, where the old city of Adria, or Hatria, was situated. "Adrias," in Herodotus, I. 163, and V. 9; is the country so called, and not the sea. Müller says, that the earliest mention which he has found of the sea under this name, occurs in Lysias, advers. Diogiton. p. 908. See Müller, Etrusker, Einleitung. III. 4. The sea between Sicily and Greece is by Thucydides called the Sicilian sea, IV. 24, 53. VI. 13. Yet even this was at a later period called "Adrias," as appears not merely from the well known passage in the Acts, xxvii. 27, where its meaning has been disputed, but also from a similar passage in the Life of Josephus, ch. 3, where Josephus says, that on his way from Jerusalem to Rome he too was overtaken by a tempest, *κατὰ μέσον τὸν Ἀδρίαν*, and was picked up by a ship of Cyrene on her way to Puteoli.

P. 42. l. 11. *χρήσεσθαι*. Bekker, in his latest edition, has retained the future in spite of the authority of most of the MSS., and I think that he is right. The preference to be given to the future or aorist after such verbs as *λέγω* or *εἰπείν* is not indeed always easy to determine; for we cannot always say, how much importance the writer meant to attach to the time of the action, or whether he regarded merely the action in itself. But the authority of the MSS. of Thucydides is so low, that in such cases little stress is to be laid upon them; and the future tense seems needed, because the act spoken of is essentially future, inasmuch as it is contingent upon the actions of the other party. *Εἶπον ὡς πολεμίοις χρήσεσθαι* might, I suppose, be said with propriety of those who declared that they would forthwith and positively treat any as enemies. But where a demand is made, and the treating them as enemies is only to follow hypothetically, in case this demand is not complied with, then I

think the correct language would be, *εἶπον*—*χρήσεσθαι*. This seems to be in accordance with Lobeck's opinion, in his "Parerga ad Phrynichum," p. 749; and also with that of Breme, as quoted by Schäfer in his *Apparat. Critic. ad Demosth.* vol. i. p. 205. See also Kühner, *Gr. Gr.* §. 445. Anmerk. 2.

P. 42. l. 16. *ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ*. Gölle understands this of equality with the citizens of their old country: referring to ch. 34, where men are said to go out to colonies, "not to be the slaves, "but the equals of their mother country." But this means no more, I think, than that colonists intended their colony to be a sovereign state, and so far the equal of the mother country, instead of being a mere subject dependency. In the present passage, the Corinthians guarantee each individual settler against being subject in his new country to any of those distinctions of rank or privilege which might have existed in Corinth. All the settlers who obtained allotments of land in the colony were to be equal to each other; they were the *γάμοροι* or proprietors, who formed the aristocracy of the colony, although many of them in their old country may have had no political franchise at all.

P. 43. l. 18. The expression *δίκας δίδόναι* may be compared with *ὅρκον δίδόναι*, "to offer to the other party a settling of the matter, "in the one case by the judgment of a third party, in the other by "our clearing ourselves by an oath."

P. 44. l. 9. *ἀπάγωσι*. Bekker still retains this reading, and Krüger explains it, "if they were willing to withdraw their ships;" but then *ἀπάγωσι*, I think, would be required two lines afterwards instead of *ἀπαγάγωσι*. I believe that the aorist is right in both places.

P. 51. l. 1. Gölle, in his second edition, interprets *δόξης δὲ μᾶλλον ἀμαρτίᾳ*, "in Folge einer unrichtigen Politik," "in consequence of a mistaken policy;" meaning, if I understand him rightly, that the step which the Corinthians were now taking was to be ascribed to no evil intention, but was the consequence of their former mistaken system, which had proved so fatal to them that they had been obliged to abandon it. I fear that this sense can hardly be put upon the words; if it could, it would save the necessity of referring the words *μὴ μετὰ κακίας*—*ἀμαρτίᾳ*, to *ἀπραγμοσύνη*, when the natural construction would refer them to *τολμῶμεν*.

L. 8. *καταθεῖσθε*. Either this, which is Bekker's conjecture, must be the true reading, or the future indicative *καταθήσεσθε*; the old reading *κατάθησθε* is barbarous. Perhaps *καταθήσεσθε* is to be

preferred, on account of the preceding ποιήσεσθε. The readings vary equally in two passages of Demosthenes, to which Gölter has referred; 1 Olynthiac. p. 15. Reiske, οὔτε γὰρ εὐτρεπῶς οὐδ' ὡς ἂν κάλλιστ' αὐτῷ τὰ παρόντα ἔχει; and pro Corona, p. 294. Reiske. ὅπερ δ' ἂν ὁ φαυλότατος—ἄνθρωπος τῇ πόλει τοῦτο πεποιηκῶς ἐξήτασαι. In the first of these passages the old reading, as in Thucydides, was the subjunctive ἔχη. Bekker reads ἔχει, which Schäfer, in his note on the place, agrees to; but in a subsequent note on the other passage, he prefers ἔχει. I should prefer the indicative both in Thucydides and Demosthenes; the full construction being, καταθήσεσθε ὡς ἂν μάλιστα καταθεῖσθε,—οὐδὲ τὰ παρόντα ἔχει ὡς ἂν κάλλιστα ἔχει. Compare Thucyd. VI. 57. ὡς ἂν μάλιστα δι' ὀργῆς ἔτυπον, that is, ἔτυπον ὡς ἂν μάλιστα δι' ὀργῆς τύπτοιεν. καταθήσεσθε, or καταθεῖσθε, as Gölter observes, is a metaphor taken from laying up money in a bank, that it may be drawn out afterwards with interest.

P. 54. l. 15. The allusion seems to be to what had been said in chap. 33. τοὺς Κορινθίους—ὑμῖν ἐχθροὺς ὄντας καὶ προκαταλαμβάνοντας ἡμᾶς νῦν ἐς τὴν ὑμετέραν ἐπιχείρησιν. In repeating what had been before said, the past tense ἦσαν, although not correct, seems easily to be accounted for. "We say, as we said before, that we have "both the same enemies." Thucydides has expressed it a little differently; "We say what we said before," namely, "that we had "both the same enemies."

P. 55. l. 1. "But it is for your interest, above all things, if "you can, to suffer no one else to possess ships at all; and if this "cannot be, then, whoever is the strongest in ships, to have him for "your friend."

L. 6. "Let him know that his fear of breaking the treaty by "receiving us will, if actually he be strengthened with our aid, "be more formidable to his enemies than any confidence which he "might feel in his observance of the treaty, if at the same time he "be left through his scrupulousness weak, while his adversaries are "strong."

P. 56. l. 8. The construction here is doubtful. In the Frankfort edition it is proposed to join ὄντα with λόγον δξια, and to understand ἔστι, as if the sense were, τρία μὲν ἐστὶ ὄντα λόγον δξια—ναυτικά: "there are three navies that are worthy of any account." But τρία must surely be the predicate, and then we should want τὰ ὄντα λόγον δξια ναυτικά; for the article, I think, could not be omitted. Others suppose the conjunction δὲ after τούτων to be placed in the apodosis of the sentence, as it often is; and then the construction would run

thus, "as there are three navies in Greece of any account, if then "of these three you allow two to be united together," &c. Göller supplies *τοτε* from the preceding *μάθοιτε*, and so does Poppo.

P. 57. l. 4. *ὑμετέρας*. "Ye will be able to contend against "them with superior numbers on your own side:" literally, "with "your ships being more in number than theirs, instead of less." I think therefore that Bekker has rightly retained the old reading, *ὑμετέρας*.

L. 15. See also Kühner, Gr. Gr. 481. a. The present passage belongs also in some measure to the instances mentioned by Stallbaum, (ad Platon. Apolog. p. 23. a.) of a peculiar use of the words *τὸ δέ*, in the sense of "whereas on the contrary." Thus in the place of the Apology just referred to, Socrates says, *οἴονται γάρ με—εἶναι σοφόν—τὸ δὲ κινδυνεύει—τῷ ὄντι ὁ θεὸς σοφὸς εἶναι*.

P. 58. l. 1. *οὐδὲ μάρτυρα*. "Lege οὔτε." DOBREE. This is, I think, a true correction, and greatly improves the sense of the passage. "They made this their practice for villainy's sake, and "because they wished for no ally, considering their evil deeds, "either as a witness of them, or to have the shame of asking his "aid," i. e. they wished neither to have any to witness their evil deeds, nor to have the shame of asking any to aid them in evil.

P. 59. l. 10. That is, "if you call it unbecoming in us to attack "our own colonists, and especially when they profess to be ready "to submit the merits of our quarrel to any third party, yet we do "not do this without having received a signal injury from them." Compare the famous line in Shakespeare's *Julius Cæsar*, which Ben Jonson ridiculed, and which has since been altered accordingly. It originally ran thus:

"Cæsar doth never wrong but with just cause."

And the sense exactly agrees with that of the passage in Thucydides. "If Cæsar does what may seem hard or wrong to an individual, yet he does it not without just cause, and therefore it is "not really wrong."

P. 61. l. 1. note l. 6. Dr. Bloomfield defends them, except the single word *μόνων*, which he gives up as unintelligible. The clause is suspicious, and may have been extracted from some other writer, as a sentiment in agreement with that in the text, and first added as a marginal note. The change of person is awkward, and the repetition of the word *ἐγκλημάτων* in the next sentence, and then the substitution for it of other words, *τοῦ δικαίου κεφαλαίων*, seem to shew that the clause, *ἐγκλημάτων δέ—μὴ κοινωνεῖν*, was not in the

original text of Thucydides. Dr. Bloomfield has referred to a similar passage in Dion Cassius, which does not however prove that its author borrowed the sentiment from Thucydides: *πᾶς γάρ τις*, says Cæsar to his soldiers, in allusion to the mutiny of some of their number, *ἐς πάντας ἡμᾶς καὶ τὰ τοῖς ὀλίγοις πλημμελούμενα ἀναφέρει*. Καὶ οὕτω τῶν πλεονεξιῶν οὐ συμμετέχοντες αὐτοῖς τῶν ἐγκλημάτων τὸ ἴσον φερόμεθα. XLI. 30. p. 282. Reimar. The meaning of the word *μόνων* is utterly obscure, for how can it be sense to say, "sharing in all but their faults, you ought not to share in the consequences of their faults?" The word *μόνων* would seem therefore to be corrupt, and to confirm the notion that this clause was originally quoted from some other writer, and added in the margin. In its own place the clause related perhaps to a single person, and the words ran, *ἐγκλημάτων δὲ μόνον ἀμέτοχον*, which being inapplicable to the Athenians as a people, the plural *ἀμετόχους* was first substituted for the singular, and *μόνον*, in defiance of the sense, altered to *μόνων*.

P. 61. l. 10. *εἰ σωφρονοῦσι*. It is clear that these words do not strictly suit with the context. "The clause in the treaty was intended for those only who would not cause the party receiving them to become engaged in war." But the words *εἰ σωφρονοῦσι* belong rather to a sentence of this kind. "If the party receiving them are wise, they will not let these men involve them in war." There is therefore a confusion in the expression, as Dr. Bloomfield has clearly seen, although some have not been aware of it; and the words *εἰ σωφρονοῦσι* have really nothing to do with the sentence as it is actually expressed, but rather with another sentence which it suggested as it were parenthetically to the writer's mind, but which he did not set down in words. If written at length it would run thus; "The benefit of the treaty was intended for such only as should not involve those who received them in war, (as, if you are wise, you will take care that these men do not involve you)."

P. 68. l. 9. *Ζακυνθίων χίλιοι ὀπλῖται*. We must suppose that the Corcyræans had formed an alliance with the Zacynthians about the same time that they sent their embassy to Athens: for up to that period they are described as having been in alliance with no Greek power. See ch. 31. POPPO.

P. 72. l. 16. *δοῖαι ἦσαν λοιπαί*. Probabilis est opinio Popponis, *τὰς λοιπὰς* intelligi decem illas naves, quæ ex 120 navibus Corcyræorum superabant; nam pugnam ingressi erant cum navibus 110. (vid. cap. 47.) habebant autem universas 120. vid. cap. 25. GÖLLER.

P. 73. l. 11. νῆες ἐκείναι ἐπιπλέουσι. "There are ships yonder coming towards us."

P. 75. l. 10. τῶν δὲ Κερκυραίων κ. τ. λ. It is said that τὸ μὲν στρατόπεδον is not rightly opposed to οἱ δὲ Ἀθηναῖοι, and Dindorf therefore proposes to strike out the word Κερκυραίων, while Fritzsche reads, τῶν δὲ, Κερκυραίων μὲν τὸ στρατόπεδον, κ. τ. λ. Perhaps the present reading may be allowed, if we take τῶν Κερκυραίων as a general term for all on the Corcyraean side, including on the one hand the mass of the fleet, τὸ μὲν στρατόπεδον, which did really consist of Corcyraeans, and also on the other hand the small Athenian squadron. So that the sense would be, "But on the Corcyraean side, the fleet in general, where they were within hearing, cried out to kill them; but the Athenians gave a different answer."

P. 76. l. 14. καὶ ἐπειδὴ ἦλθον οἱ Ἀθηναῖοι. Comp. chap. 52, which decides, I think, that the words οἱ Ἀθηναῖοι are rightly inserted, and that the Athenians are the real subject of the verb ἦλθον.

P. 78. l. 1. Göller understands the term to express an *additional* or *extra* magistrate, sent by the mother country to act as a colleague to the Demiurgi appointed by the colonists themselves.

P. 79. l. 10. μετ' ἄλλων δέκα. The number of *eleven* generals at Athens at this period is very unusual, nor can we conceive, it is said, how it can possibly be correct. The Polemarch, who at the time of the battle of Marathon was still chosen to act with the ten generals of the commonwealth, and who had an equal vote with them in the council, cannot be supposed to have had the same power now. Nor can we believe that the ten generals of the commonwealth would all be sent together, when the army consisted only of a thousand men. Besides, five other generals are sent out shortly after with a second army; (ch. 61.) and surely the government would not have employed sixteen generals at one time in the same expedition. Krüger therefore proposes to read μετ' ἄλλων δ', i. e. "with four others." With regard to the number, however, it would appear that fifteen generals were employed at once in the Samian war: for the first fleet sent out was commanded by Pericles with nine colleagues; (Thucyd. I. 116,) and afterwards a reinforcement arrives of forty ships, and subsequently two more reinforcements, one of which had three commanders, and the other two. It would seem therefore that, besides the ten generals of the commonwealth, properly so called, other commanders were sometimes employed, either with them, or in detached commands, like the

proconsuls at Rome. Still the odd number of eleven, and the circumstance of so many commanders being sent with so small a force, cannot but appear suspicious. Mr. Thirlwall follows the text of Thucydides without any remark; possibly from not having had his attention drawn to the point, as was my own case when the first edition of this work was published; but possibly also from his not thinking the statement questionable; which certainly would be no light argument in its favour.

P. 90. l. 9. *κατὰ τὰς σπονδὰς*. This must mean, I think, the last treaty concluded between Athens and the Peloponnesians, i. e. the thirty years' peace, which determined the actual relations of the contracting powers. Thus when Sthenelaidas persuades the Spartans to vote "that the treaty had been violated," *τὰς σπονδὰς λελύσθαι*, he means the thirty years' peace, and no other, as is evident from the context. See chap. 87. It does not indeed appear in what manner this treaty had provided for the independence of Ægina, nor is it at all necessary to suppose that the Æginetans interpreted it justly; but it seems quite clear that they did appeal to it, and urged that according to its spirit or its letter they ought to be independent. What was the reply of the Athenians on this particular point, Thucydides has not informed us.

L. 11. *ξύλλογον τὸν εἰωθότα*. "Their ordinary assembly," consisting of all Spartan citizens who had attained to the age of thirty years. Whether it was called *τὸν εἰωθότα* to distinguish it from what Xenophon calls *τὴν μικρὰν ἐκκλησίαν*, Hellen. III. 3. §. 8, or from some other more aristocratical assembly which might be convened on extraordinary occasions, we have no means of deciding.

P. 91. l. 5, note, *dele from line 15, and substitute*. It should be remembered that the Greek language uses the genitive case to express that connection of the subject spoken of with the verb which in English is more commonly expressed by the preposition "in." "Ye rather suspected this thing of or belonging to the speakers," or, as we should say, "in the speakers," namely, "that they spoke from private interest." This explanation will suit a great proportion of those instances where a genitive case in Greek follows verbs of hearing, understanding, thinking, noticing, &c. As for instance in Xenoph. Memor. III. 6. §. 17. (to take one of the examples given by Kühner, Gr. Gr. §. 528.) *ἐνθυμοῦ τῶν εἰδόντων δ' ἑ λέγουσι*. "Consider this thing of or belonging to men who have knowledge, namely, what they say." In English, "Consider in men who have knowledge what they say." And the position of

the genitive, when, as in the present passage, it precedes the verb, is merely intended to put the subject in a prominent place, where the hearer or reader may at once perceive what is going to be spoken about. Compare III. 105. §. 2. note, and VIII. 96. §. 3. note.

P. 97. *subjoin to note on l. 13.* It is not certain, however, what is the precise meaning of the expression, τὸ ἴσον νέμετε ἐπὶ τῷ μὴ λυπεῖν ἄλλους: νέμειν τὸ ἴσον in itself, I suppose, is "to deal justly," "to deal to every man that which is fair and equal." Is the meaning then as follows? "Other men deal justly with their neighbours, but still they purpose to defend themselves if others do not deal justly with them; you, on the other hand, deal justly, not with any such purpose as this, but rather on the principle or with the purpose of neither doing harm, nor yet of suffering harm yourselves by attempting to defend yourselves." Thus far, I think, Mr. Donaldson is right in his interpretation of this passage, when he says that "ἐπὶ implies a principle or condition of action." He is wrong, I think also, in translating τὸ ἴσον νέμετε, "you lead a life of easy indifference." See "New Cratylus," p. 548.

P. 98. l. 16. πρὸς ἀνθρώπων τῶν αἰσθανομένων, i. e. τῶν αἰσθῆσιν ἐχόντων, as Reiske and others have observed. Compare V. 26. αἰσθανόμενος τῇ ἡλικίᾳ. "Who are capable of feeling and observing."

P. 100. l. 3. παρηγέα—ἀπολογησάμενους. The accusative follows the verbal adjective, because παρηγέα is equivalent in sense to παρίηαι δέω. Compare VIII. 65, and Matthiæ, Gr. Gr. §. 447-4.

P. 101. l. 10. ἥς τοῦ μὲν ἔργου κ. τ. λ. Göller interprets thus; "Of the actual doing ye had your share; but we must have our share also of the glory." But although this would be true, yet I think that it would not be to the speaker's actual purpose; which is rather to represent the Athenians as having done the work themselves, and therefore as being entitled to the gratitude of Greece, than to allow any share of it to others. And therefore I would rather interpret the words, "Of the solid fruit of that common benefit ye had your share; but let us too have our share of the credit of it."

P. 102. l. 14. note. Since this note was written, Didot, the French editor of Thucydides, has endeavoured to remove the difficulty by interpreting τῶν δύο μοιρῶν, "the half," instead of "two-thirds;" and, strange to say, Göller in his last edition has adopted this, as I think, most undoubted error. But it may be observed that, in the proportion of the Athenian ships to the whole fleet,



Demosthenes agrees with the orator in Thucydides: *τριακοσίῳ οὐσῶν τῶν πασῶν τριήρων τὰς διακοσίας ἡ πόλις παρέσχετο*, where Didot again wishes to alter *τριακοσίῳ* into *τετρακοσίῳ*. It would seem that it was a favourite boast of the Athenians, though not a true one, that two-thirds of the fleet which fought at Salamis were furnished by Athens. If then they took the real number of the whole fleet, as the speaker in Thucydides has done nearly,—for it was 378, and he calls it 400,—then the false proportion could only be maintained by overrating the number of the Athenian ships. If, on the contrary, they gave nearly the real number of the Athenian ships, as Demosthenes did, then it was necessary to diminish the amount of the whole combined fleet; and accordingly he states it to have been only 300.

P. 104. l. 13. note, read.....conjunction *ἀρα*. Bauer compares the word to the Latin “*ecquid*,” as in Livy, IV. 3. “*Ecquid sentitis*” “in quanto contemptu vivatis?” where “*Ecquid sentitis*” means, “Do you not feel?” He might have compared also the expression “*en unquam*,” which occurs in the same chapter; and again in X. 8, where the sense in both cases, according to our way of expressing it, would be “*en nunquam* :” “*en unquam fando auditis*?” “What, did you never hear tell, how the first patricians,” &c? Thus, *ἀρ’ ἄξιόι ἐσμεν* means in English, “Do we not then deserve?” or, according to the original signification of the word, “We deserve then, I think;” where the question is conveyed by the tone and manner as completely as if it were put in the direct interrogative form. Yet, according to the more usual Greek idiom, this sense would be expressed as in English, *ἀρ’ οὐκ ἄξιόι ἐσμεν*: whereas *ἀρα μὴ ἄξιόι ἐσμεν* would signify, “do we deserve?” It seems then that Thucydides has made the words *ἀρ’ ἄξιόι ἐσμεν*—*μὴ οὕτως ἄγαν ἐπιφθόνως διακείσθαι* signify the same thing as if he had written *ἀρα μὴ ἄξιόι ἐσμεν*—*οὕτως ἄγαν*—*διακείσθαι*: the negative *μὴ* being merely transposed from the beginning to the latter part of the sentence. For the sense of *ἀρα μὴ*, as different from that of *ἀρ’ οὐκ*, see Kühner, Gr. Gr. §. 834, and the passages there quoted.

P. 105. l. 1. “Dele *ξυνέσεως*.” DOBREE. Poppo seems inclined to strike out *γνώμης*. But as we find *γνώμης ἀμάρτημα*, II. 65, I do not see why we may not also allow *γνώμης ξυνέσεως*; “our intelligence or good sense in counsel.”

P. 113. l. 1. *μήθ’ ὥς ἐπιτρέψομεν*. Göller understands this to mean, “nor to let them see that we do not mean to notice their conduct.” But I believe that the sense is rather, “neither to

" threaten war too plainly, and yet to let them see that we shall not  
 " allow them to go on as they are going on : " *μήθ' ὥς ἐπιτρέφωμεν*  
 seems to be equivalent in sense to *καὶ ὥς οὐκ ἐπιτρέφωμεν*.

P. 114. l. 1. *πράξωμεν*. Dawes' well known canon, that *ὅπως μὴ* cannot be joined with the subjunctive of the first aorist, except in the passive voice, is as an arbitrary rule unreasonable. But, as being founded on the observation of a man of much reading and good memory, it is likely to contain some truth, although mixed, it may be, with some exaggeration. It appears that the later usage of the Greek language was in favour of the subjunctive mood, and thus the copyists have many times given a form that has no existence, such as *λήσωσι, δώσωσι*, &c. in order to keep their favourite mood. See Schäfer *Apparat. Critic. in Demosth.* vol. I. p. 251. But many times the best MSS. all agree in giving the subjunctive aorist, and where the rule rests on no principle, but is merely founded on a supposed induction of particular cases, clear instances of a contrary construction must not be made to yield to the rule, but it rather must be qualified or abandoned in deference to their authority. The MSS. of Thucydides are however entitled to little weight in questions of this sort; and the authority of a single one in favour of the future indicative is stronger than the agreement of all the rest in support of the subjunctive, in cases where the future is most agreeable to the practice of the language and the sense of the passage. Now *ὁρᾶτε ὅπως* is, " videte qua ratione," and in this sense the indicative future is the form which generally follows, and which seems most reasonable. It may be observed that, as far as authority goes, two of the greatest names amongst the scholars of Germany, Bekker and Schäfer, are generally favourable to the use of the future indicative; although Bekker has in one or two places retained the aorist subjunctive: as in III. 57. *ὁρᾶτε ὅπως μὴ ἀποδέξωμαι*. Where there seems no possibility of arriving at certainty, I am much inclined to defer to Bekker's tact, and to follow him without question: for the alleged differences of meaning between the future and aorist are so fine, that common language cannot be expected always to distinguish between them; nor can we say with confidence, which of the two the context most requires, even if we could be sure that the author was aware of the distinction and meant to observe it.

P. 116. l. 6. note, " much—that," read " very much like." for " no " read " which no." *After note.* I have corrected a part of the interpretation given above from Gölher's note in his second ed. He is right, I think, in

understanding παραπλησίους εἶναι καὶ τὰς τύχας to mean, "like to the "chances of war." "The plans of our neighbours, and the chances "which befall in war, are alike; i. e. they can neither be distinctly "made out in words beforehand."

P. 116. l. 9. παρασκευαζόμεθα. The recurrence of ἔχειν δεῖ and οὐ δεῖ νομίζειν, in the following sentences, has given a false plausibility to the reading παρασκευαζόμεθα. But the word δεῖ, at the beginning of the sentence, is decisive, I think, in favour of the indicative mood; and Archidamus had been stating what the Spartans were, not what he wished them to be, as if they were not such already. The following clauses, ἔχειν δεῖ, οὐ δεῖ νομίζειν, are Archidamus' justification of what he had already stated the Spartan character to be as a matter of fact.

P. 122. l. 7. ἄρῳσιν. Bekker reads ἄρῳσιν, in the aorist, instead of αἶρῳσιν; because ἕως ἂν αἶρῳσιν cannot signify, "until they should "have raised." It may signify, "all the time that they were "raising;" but then μέχρι τοσούτου seems to be less suitable than πάντα τὸν χρόνον. I have therefore adopted Bekker's correction.

P. 126. l. 9. αὐτοὺς ναυτικοὺς γεγενημένους, κ. τ. λ. "Their having "become a naval people would be a great help towards their "acquiring power." Literally, "they by having become a naval "people." The adjective and participle form a more important part of the subject than the pronoun substantive; as in those Latin expressions, where the passive participle precedes the substantive with which it agrees, to shew that it is the more important word of the two; and where the Latin substantive becomes the genitive case in English, and the Latin participle may generally be best translated by one of our verbal substantives ending in "ing:" as, "captum "oppidum multum rebus nostris profuit." "The taking of the town "was of much use," &c. Another interpretation, adopted by Poppo and Göller, makes τὸ χωρίον the subject of the clause, and understands the passage thus; "and that the place would advance them "greatly towards acquiring power, when they were become a naval "people." νομίζων προφέρειν, instead of ἂν προφέρειν, or of the future tense, may be defended from chap. 127. νομίζοντες προχωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων. And Poppo says that the conjunction τε in the former clause is out of its place, and that it should have been written, τὸ χωρίον καλὸν τε εἶναι. But as it is not so written, and as the passage affords not only a good sense, but, as I think, a better one, according to the present order of the words, we are not justified in supposing that Thucydides meant any thing different from

what he has said. The word *προφέρειν* is also on this interpretation taken in an unusual sense; as it signifies in Thucydides, either "to bring forward," in the sense of "mentioning," "appealing to," "exhibiting;" III. 59. 64. V. 17. 26. 31. VII. 69; or else, "to excel or have an advantage," in a neutral sense, as II. 89. VII. 64. 77. But in I. 123. it has exactly the meaning which I believe it to have in the present passage, i. e. "to be advanced," "to make progress," *εἰ ἄρα πλοῦτον δλίγον προφέρετε*: whereas it never, so far as I remember, bears the active sense of advancing or furthering the progress of another.

P. 126. l. 14. *ἄπερ νῦν ἔτι δῆλόν ἐστι*. The width of the wall might still be judged of from the foundations of it which were remaining when Thucydides wrote, although the wall itself had been destroyed by the Lacedæmonians at the end of the Peloponnesian war. Krüger, as quoted by Göller. More, however, than the foundations must have been remaining; for Thrasybulus and his followers retired from Piræus into Munychia, because the line of the walls of Piræus in their whole extent was too large for their small force to defend; *μέγας ὁ κύκλος ὦν πολλῆς φυλακῆς ἐδόκει δεῖσθαι*. Xenoph. Hellen. II. 4. §. 11. The destruction therefore could only have been partial, perhaps affecting chiefly the fortifications on the side of the sea.

L. 16. *ἐντὸς δὲ οὔτε χάλις, κ. τ. λ.* "On the side of Munychia, towards the open sea, the remains are best preserved. Here three or four courses of masonry, both of walls and of square towers, are in many places to be seen; and there are several situations where we still find the wall built in the manner described by Thucydides; that is to say, not filled up in the middle with rubble, in the usual manner of the Greeks, but constructed throughout the whole thickness of squared stones, cramped together with metal." Leake's Topography of Athens, p. 343. This then decides the meaning of *ἐγγώνιοι*, which itself might signify polygonal stones, as well as quadrangular stones or parallelograms. And it appears by the engravings given in Sir W. Gell's Argolis of the eastern wall of Tiryns, and the southern wall of the citadel of Mycenæ, that although both of these are built of stones of irregular forms, yet the stones of the latter only are properly polygonal, being cut so as to fit into each other; while in the wall of Tiryns the masses of stone are quite shapeless, and the interstices between them are filled up with small stones, as in the common walls of the north of England. The stones of the walls at Mycenæ then were,

ἐν τομῇ ἐγγώνιοι, "cut into an angular form," (literally, "made "angular in cutting;" comp. II. 76. ἀπὸ τῆς τομῆς, "from the point "where the stones had been cut,") and so also are the stones of the walls of Cossa or Cosa in Etruria. (See Micali, Tavole, Tav. X.) But those of the Piræus were not only angular, but squared, like the later Greek and Roman style; or like the walls of some of the Etruscan towns, e. g. of Fæsulæ and Volaterra.

P. 132. l. 8. τὸ χωρίον. Compare the later technical sense of the word τόπος in Aristotle and others. So the Romans use "locus," and "campus." The few fragments which have been preserved to us, chiefly by Harpocration, from the Attic history, ἡ Ἀθῆς, of Hellanicus, may be found in Sturz's Collection of his Remains, Leipzig, 1826.

P. 134. l. 14. *subjoin to note.* Whether the article should be kept or omitted before διακοσίας, seems hard to say. But ἐς does not seem to me to be equivalent to "circiter," as Blume quoted by Götter appears to understand it; but rather to signify, "as many "as," "to the number of." And the number of ships taken and destroyed in a battle may be ascertained with tolerable accuracy. I have followed Bekker therefore in retaining the article.

P. 137. l. 3. τότε δουλωθέντων: "illo tempore, i. e. insigni, noto "omnibus, ut docet Wolf. ad Demosth. Leptin. p. 264. ed. pr. GÖLLER. See also the notes on IV. 46. §. 1, and VIII. 62. §. 3.

P. 139. l. 1. *subjoin to note.* Sometimes the infinitive mood follows the expression, ἐφ' ᾧ, as in Plato, Apolog. p. 29. C. and other places quoted by Kühner, Gr. Gr. §. 828.

P. 140. l. 3. Ἀραξέρξου. For the spelling of the word, in which I think that Bekker is wrong, see also Bähr's note on Herodotus, VI. 98, and Donaldson's New Cratylus, p. 195. The Hebrew version of the name is also in favour of the common spelling, Artaxerxes, rather than of Artoxerxes. See Gesenius in voce.

P. 145. l. 13. Δοκρῶν—ἐκατὸν ἄνδρας. The number has reference probably, as Götter thinks, to the hundred families or houses of the Locrians, which formed in old times the ruling body in the nation. See Polybius XII. 5. 7, and Schweighæuser's note.

P. 147. l. 2. οἱ δὲ πλείστοι ἀπόλονται. Here again the truth is corrupted by Diodorus, or rather by the authors whom he was unwise enough to follow; for they represent the Athenians as capitulating with the Persians, and consenting to evacuate Egypt; and the Persians, terrified at the valour shewn by their enemies, were too happy to allow them to retreat without molestation. And so, says

Diodorus, οἱ Ἀθηναῖοι διὰ τὴν ἰδίαν ἀρετὴν τυχόντες τῆς σωτηρίας ἀπῆλθον ἐκ τῆς Αἰγύπτου, καὶ διὰ τῆς Λιβύης εἰς Κυρήνην ἀπελθόντες ἐσώθησαν παραδόξως εἰς τὴν πατρίδα. XI. 77.

P. 147. l. 3. πλὴν Ἀμυρταίου. It is a strange confusion which has made some persons identify this Amyrtæus with Amyrtæus the Saite, who, according to Manetho, revolted from the Persians in the reign of Darius Nothus, and reigned for six years, being reckoned as the single king of the twenty-eighth dynasty of Egyptian sovereigns. See Eusebius, *Chronic.* p. 17. 55. ed. Scaliger. Now to say nothing of chronological objections, it appears distinctly from Herodotus that the Amyrtæus, of whom Thucydides speaks, was reduced to submission and probably put to death by the Persians; and that his son Pausiris was invested with his father's government, the government namely of the fen district of the Delta, by the mere favour of the conquerors, III. 15. Whereas Amyrtæus the Saite was succeeded by four successive Egyptian kings, who constitute the twenty-ninth dynasty, and who ruled whilst Egypt was still in a state of revolt; nor did the Persians recover their dominion of the country till the reign of Ochus, nearly sixty years after the death of Amyrtæus. I may notice that the king of Egypt whom Cambyses conquered, and whom Herodotus calls Psammenitus, is called by Ctesias Amyrtæus, and farther, that he and his father Amasis came from the district of Sais. Ctesias apud Photium, p. 37. ed. Bekker, and Herodot. II. 172. III. 16. It may be suspected then that the Amyrtæus of Sais, who reigned over all Egypt when the country revolted from Persia in the time of Darius Nothus, either was, or pretended to be, a descendant of the last native king who reigned before the Persian conquest; and the Amyrtæus of Thucydides may perhaps have advanced the same claim, which would account for their both bearing the same name.

P. 148. l. 10. Ὁρέστης δ' Ἐχεκρατίδου υἱός. This was probably the grandson of Antiochus, whose wealth and greatness were celebrated by Simonides, and who is mentioned as the son of another Echekratidas. Schol. Theocrit. Id. XVI. v. 34. Apparently the family was connected with the Aleuadæ of Larisa. The Aleuadæ are called by Herodotus, "kings of Thessaly," VII. 6; and he applies the same title to Cineas, who came to help the Pisistratidæ against Sparta: V. 63. They were probably Tagi, as Jason of Pheræ was afterwards; chosen to command the whole Thessalian nation in war; but not strictly speaking kings of it. Thus an Etruscan Lucumo was from time to time appointed to conduct the

military operations of the whole Etruscan nation ; and then he also is called king, though the ordinary government in Etruria, as in Thessaly, was aristocratical and not monarchical. But these appointments of tagi appear to have ceased with the Orestes here mentioned : it seemed too great a power to give to any single individual ; and thus, through the Peloponnesian war, we read only of generals of the several cities of Thessaly, (Thucyd. II. 22.) and of several persons belonging to the great families holding the government in their respective states (IV. 78). At the end of the war, Lycophron of Pheræ attempted to make himself tagus or king of all Thessaly ; (Xenoph. Hellen. II. 3. §. 4.) and Jason, a few years later, actually accomplished the same object ; as did Alexander of Pheræ after Jason's death. (Xenoph. Hellen. VI. 1. §. 8. VI. 4. §. 35.) See a good sketch of Thessalian affairs in Wachsmuth, Hellen. Alterth. I. 2. §. 60. p. 106, and another in C. F. Hermann's Political Antiquities of Greece, §. 178. I have borrowed from these the reference to the Scholiast on Theocritus.

P. 153. l. 5, *subjoin to note*. Göller in his second edition persists in holding the opinion, that by Achaia is meant not the country in Peloponnesus, but some unknown town which the Athenians had taken in the course of the war. His reasons are, first, because the other three places mentioned are towns, not countries ; and secondly, because Cleon, he thinks, could never have asked the Lacedæmonians [IV. 21.] to give back to Athens the country of Achaia ; as it was an independent state, over which Sparta could have had no controul. He also says, that the expression ἀποδοῦναι Ἀχαΐαν is inapplicable to a country which did not belong to Lacedæmon. But the explanation is to be found in the words, ταῦτα γὰρ εἶχον Ἀθηναῖοι Πελοποννησίων. Sparta looked upon Peloponnesus as a country with which the Athenians had no concern, and in which they could not establish themselves without interfering with her old supremacy. She therefore called upon Athens to give up every thing which she had in Peloponnesus ; and a country united with Athens by the tie of a dependent alliance, was virtually become a part of the Athenian dominion ; so that to renounce such an alliance was like ceding a part of her own territory. Besides, it is very probable that the Athenians had actually occupied fortresses in the Achaian territory, as they did afterwards at Epidaurus, [V. 80.] and at Eretria, in Eubœa ; [VIII. 95.] or had taken hostages from the Achaians as pledges of their fidelity ; in either of which cases the giving up the fortresses or hostages might well be called giving up

Achaia. And Cleon demanded that Lacedæmon should withdraw her protection from Achaia and Trœzen, and sanction their alliance with Athens ; which, if Lacedæmon did not interfere, the Athenians could have immediately compelled, even supposing that the Achæians would have been unwilling to join them without compulsion. So at the end of the second Samnite war, the Samnites were required to give up Lucania,—that is, to give back the Lucanian hostages, and to withdraw their garrisons from the towns,—and then the Roman party naturally gained the ascendancy, and Lucania became in a short time the ally of Rome.

I may add, that Mr. Thirlwall seems to entertain no doubt that the Achaia here spoken of by Thucydides is the country commonly known by that name. See Hist. of Greece, vol. iii. p. 43.

P. 154. l. 20, note, *latter half thus*,—the appellation of *the twenty*. Göller explains this last passage thus, “*Pugnam com-miserunt cum navibus 70, quæ præter viginti erant triremes, hæ autem viginti στρατιώτιδες erant;*” and he compares VIII. 39. *περιτυχόντες ναυσὶ δέκα τὰς τρεῖς λαμβάνουσι*. The rule then would seem to be, that the predicating of any thing as to any one part of a number, implies that the opposite to it may be predicated of the remainder, and thus the number is divided into two distinct parts, each of which is clearly defined, and may therefore have the article affixed to it. Thus we can understand the use of the article in such an expression, “*fifty ships, the half of which were troop ships:*” for the mention of the one half defines exactly the remaining part of the number, and thus we have the number fifty divided into its two halves. So when Thucydides says, “*seventy ships, of which the twenty were troop ships,*” the mention of the one part of a given number defines of course the remainder of it; and thus the seventy ships are divided into two distinct parts, the twenty of them which were troop ships, and the fifty which were not. But if the amount of the whole number had not been previously stated, then we should less expect to find the article used with any one part of it, because that one part would not then equally imply the precise magnitude of the other. Yet even then I can conceive that it may be used; for though the other number is unknown as to its exact amount, yet it is conceived as a distinct part,—that is, as the whole of the original number, minus the number specified, or the remainder, after that specified number has been deducted. But still if the relation of the remainder to the part specified was neither expressed nor implied, so that we could not guess whether it were greater or less than that



part, then I think the article would not be used, because then the part specified would not really be conceived distinctly, for we should not in any degree perceive its relation to the whole or to the remaining part. And if the article be found under such circumstances, it must be explained on some different principle.

P. 156. l. 6. ἐπὶ Καύνου καὶ Καρίας. "He sailed towards Caunus and Caria," towards Caunus as the spot where he especially expected to fall in with the enemy; but also towards Caria generally, because he could not be certain at what particular place he might find them.

P. 157. l. 7. μετὰ Θουκυδίδου. It is a very doubtful point who this Thucydides was. That he was the historian himself seems highly improbable, not only because he would most likely have given some hint of his presence, but because we might then have expected a somewhat fuller account of the siege. On the other hand, the son of Melesias had been ostracized less than ten years before. Yet it seems easier to suppose that the time of his exile had been abridged, than that the officer mentioned on this occasion was a person otherwise unknown. Thirlwall. Hist. Gr. vol. iii. p. 53. note 1.

P. 158. l. 8. ὅντες—μὴ ταχέως. "In μὴ hæremus," says Poppo; nor does it seem easy to explain the use of it according to the present reading, without supposing that it was inserted rather than οὐ, to avoid the close recurrence of the same syllables, πρὸ τοῦ οὐ. But it may be a corrupt reading of the later copyists, who lived at an age when the correct distinction between οὐ and μὴ had been long since neglected; and if οὐ had been omitted in any MS., from having been overlooked owing to the same syllable immediately preceding it in πρὸ τοῦ, the next copyist who perceived that the sense required a negative would have in all probability inserted μὴ. Otherwise some such word as οἶοι, before μὴ ταχέως λέγουσι, seems required by the general custom of the language.

P. 160. l. 8. προείντο. This is Bekker's reading in his edition of 1832, and I have followed it, as thinking it safest in points of this sort to defer to his authority. It is well known that the forms in ουντο, with the accent on the antepenultima as in barytone verbs, e. g. τύπτουντο, are said to be peculiarly Attic, and according to this Bekker might seem to have done wrong in preferring προείντο to πρόδουντο. But Buttmann considers it as a doubtful question, "How many of these are really the genuine Attic forms, or have been introduced from the later language into those copies of the old writers, which were revised by the grammarians of that later



"period." Ausfurliche Griech.-Sprachlehre, §. 107. Anmerk. 35. not. Bekker, it seems, thinks that the latter is the true state of the case, and I know no one whose judgment is entitled in such a matter to more respect.

P. 161. l. 4. *τυχόντων*. Compare I. 32. §. 3, *τετύχηκε ἀλογον*, which exactly corresponds to *τυχόντων ἀβουλοτέρων*, the participles *ὄν* and *ὄντων* being in both cases omitted. See Kühner, Gr. Gr. §. 664. anm. 1.

P. 161. l. 6, *subjoin to note*. Göller now reads *ὁμοίq*, and translates it "eâdem animi fiducia." The order of the words is, I think, decidedly against this, and the interpretation of the common reading, which has been given above, seems to me quite satisfactory.

P. 163. l. 5, note, col. 2, *read*—"influence of anger." Dobree reads *περὶ αὐτὸν πταίει*. But the dative in such expressions is the case commonly used, and not the accusative. Compare I. 69. §. 9, and the examples given in the note on that passage. *οὐκ ἐλάσσω*—.

P. 168. l. 16. *ἐπῆλθεν Ὀλύμπια*. Several MSS. read *ἐπῆλθον*, which has been adopted by Poppo and Göller, and also by Kühner, Gr. Gr. §. 424. Anmerk. 2. Kühner says that a neuter plural substantive may have a plural verb, when the notion of plurality, or of a whole made up of several parts, is prominent in the substantive; and thus he says, *Ὀλύμπια* means, "the Olympic festivities." But it is manifest that the notion of plurality, or of the several festivities which made up the great festival, is here wholly out of place; for it is merely as a mark of time that the festival is mentioned, and it is considered without the slightest reference to its several constituent parts. Kühner's rule, therefore, does not apply here; and Poppo's, "that a plural verb may be used wherever a masculine or feminine substantive of the same signification may be tacitly substituted in the place of the neuter, as in the present case *Ὀλύμπιοι ἀγῶνες* may be substituted for *Ὀλύμπια*," would allow of a plural verb in almost every conceivable case. I have therefore followed Bekker in retaining the singular verb *ἐπῆλθεν*. Compare V. 49. *Ὀλύμπια δ' ἐγένετο τοῦ θέρου τούτου*, and VIII. 10. *ἐν δὲ τούτῳ τὰ Ἴσθμια ἐγένετο*. A reason for the apparent anomaly of a neuter plural noun in Greek governing a singular verb, may be seen in Coleridge's Table Talk, vol. ii. p. 61. See Donaldson's New Cratylus, p. 314, and seqq.

P. 169. l. 6. *Διάσια*. "De Diasiis agitur in Schæf. Appar. "Crit. Demosthen. vol. iii. p. 318. seqq." GÖLLER. The reference is to a note of Taylor's, justifying the reading *τῶν Πανδίων* in the

Orat. against Midias, p. 517. Reiske, and asserting that the Πάνδια were the same as the Διάσια.

P. 170. l. 9. τότε δέ—ἐπρασσον. "The scanty and contradictory information we possess respecting the insurrection of Cylon, shows the impossibility of ascertaining the manner in which the ruling clans (houses, γένη,) at that time exercised their privileges." C. F. Hermann. Polit. Antiquit. Gr. §. 103. Eng. transl. Hermann adds in a note, "Τριακοσίων ἀριστίνδην δικαζόντων is Plutarch's expression," Solon, 12. On the other hand, the scholiast on Aristophanes, Equit. 443, brings the partizans of Cylon before the Areopagus. Herodot. V. 71. calls the court οἱ πρυτάνεις τῶν Ναυκράων, οἵπερ ἐνεμον τότε τὰς Ἀθήνας, whilst, on the other hand, Thucydides says, I. 126, τότε δὲ τὰ πολλὰ, κ. τ. λ., whence Harpocratio and others have confounded these several magistracies. The quotation, however, from Plutarch is a mistake; the "three hundred elected judges" were not a court of the aristocratical constitution, but one appointed after the affair of Cylon by the consent of both parties, to try the Alcmaeonidæ and their friends for their alleged sacrilege and murder; and the authority of the scholiast on Aristophanes, as to points in the constitutional history of Athens, is of very little value. The statements of Herodotus and Thucydides are indeed perplexing; and it is not easy to say whether they are really contradictory, or would be found consistent with each other, if we knew more of the details of the government of that period.

P. 172. l. 14, note, *subjoin*. Poppo disapproves of this, and interprets it "pro rata parte," "ex parte ipsi conveniente." In two other places where τὸ μέρος occurs, I. 74. II. 67, Poppo interprets it "pro virili parte," and there it will bear that sense, but in the present passage it will not. I do not yet therefore see any better way of explaining it, than that which is given in the first part of this note.

P. 177. l. 6. τοιαῦτα. "Malim τὰ αὐτά." DOBREE.

P. 180. l. 9, *subjoin to note*. Of the interpretation of τε here given, Poppo says, "plane fieri non potest, et frustra locis II. 63. "VII. 20. fulcitur;" and Mr. Peile in his recent edition of Agamemnon of Æschylus, speaks of a reference made to this interpretation in a subsequent note, that it is "a grafting of error upon error." It may be so, and I would willingly exchange my error for truth, if I could but find it. But the long dissertations on the particle τε, which have been given by Mr. Peile and also by Mr. Donaldson, in his New Cratylus, do not seem to me to be satisfac-

tory. As we begin to extend our knowledge of the several languages which have an affinity to Greek, it is natural that we should hope to discover the origin of those little words, which when studied in one language alone are perfectly unintelligible. But this hope is apt to lead us on too quickly, and to make us fancy that we have cleared up our difficulties too early. I thank Mr. Donaldson much for his attempt to introduce the labours of the great modern philologists of Germany to the knowledge of English scholars, and for his having followed up the path on which Mr. Seager had already entered, and having shown that the study of Sanscrit is a natural and most important companion to our study of Greek. But the errors in etymology committed by very eminent men in past times from a want of sufficient knowledge, should make us suspect that we too may fall into the same snare, if, while we are really making progress, we overrate that progress as compared with what remains to be accomplished, and think that the very sanctuary of the mysteries of language is already on the point of being opened to us. I cannot think that we are yet in a condition to understand the process by which language was formed,—if indeed it ever was formed and not rather given,—and to explain the nature of its very simplest elements. And I am quite certain that what has hitherto been attempted in this way—although, as all such attempts do, it contains in it much that is valuable, and will aid our further researches—has yet failed of attaining its object; and that *re* remains as imperfectly understood now, as it was when this volume was first published. I therefore leave my original note, not as being convinced that it is right, but as thinking that it is as likely to be right as any of the different theories that have been more elaborately advanced against it.

P. 181. *subjoin to note.* τοῖς πολλοῖς τῶν διακόνων, “just like the mass of his common servants.”

P. 192. l. 10, *after note.* [The statements in this note have been objected to by the writer, I believe Mr. Long, who reviewed the first volume of the former edition in the Journal of Education, No. VII. I believe, however, that they are in accordance with what Niebuhr has said in his great chapter on the Roman Agrarian laws, and if so, I cannot but consider any defence of them as superfluous.]

P. 197. l. 2. τὸ γὰρ βραχύ τι κ. τ. λ. “For in this little matter there is contained absolutely and entirely the confirmation and trial of your resolution.” “The confirmation and trial” is, “the confirmation as the last result, following from the trial.” Compare,

if I may venture to sink for a moment the difference of the subject, and refer only to the similarity of the thought, the passage in the Romans, V. 4, ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα (κατεργάζεται). Dobree proposes to read in the next line ἥς ἐλ ξυγχωρήσετε, "of " which resolution if you recede from any part." But compare a similar passage, IV. 26. §. 4, οὓς φοντο ἡμερῶν δλίγων ἐκπολιορκήσκειν, where the relative in like manner has no regular antecedent, but must be resolved in English into the demonstrative pronoun, with such a conjunction as the sense requires. And the person referred to may just as easily be understood at the beginning of the sentence as it must otherwise be at any rate a few lines lower, where we have the pronoun αὐτοῖς equally without any noun preceding.

P. 198. l. 7. μὴ εἰζοντες. διανοήθητε μὴ εἰζοντες is harsh Greek undoubtedly, but παρασκευάζεσθε ὥς μὴ εἰζοντες would be correct, and so I think would διανοήθητε ὥς εἰζοντες. And this I believe is what the present text means.

L. 9. ἀπὸ τῶν ὁμοίων. Dobree, taking these words as in the neuter gender, and so finding them unintelligible, proposes to strike them out. But δικαίωσις ἀπὸ τῶν ὁμοίων appears to mean, "A demand proceeding from a man's equals;" that is what Thucydides calls elsewhere, I. 77, ἀπὸ τοῦ ἴσου πλεονεκτεῖσθαι. And that ὁμοίων will bear exactly the sense of ἴσων, is sufficiently shown by the well known title of ὁμοιοι, bestowed on those citizens of Sparta who enjoyed equally the full rights of citizenship.

P. 200. l. 9. τὸ ἐφ' ἑαυτὸν. Compare for this use of the accusative the expression τὸ ἐπὶ σφᾶς εἶναι, IV. 28, "quod ad se ipsos attineret." See Kühner, Gr. Gr. §. 557. Anmerk. 4.

L. 12. χρόνιοί τε ξυνιώντες. "Conf. Isocrat. Nicoclen, p. 30. d." DOBREE.

P. 201. l. 7, *subjoin to note.* The construction is, τὴν μὲν γὰρ (ἐπιτείχισιν) χαλεπὸν καὶ ἐν εἰρήνῃ παρασκευάσασθαι; but then, as every sort of ἐπιτείχισις was not difficult to carry into effect, Thucydides inserts the words πόλιν ἀντίπαλον as a qualification of the general statement, and an explanation as to what sort of ἐπιτείχισις he was speaking of. Compare a similar insertion of the substantive by way of explanation in VII. 80, οἷον φίλει καὶ πᾶσι στρατοπέδοις μάλιστα δὲ τοῖς μεγίστοις φόβοι καὶ δειμάτα ἐγγίνεσθαι,—ἐμπίπτει ταραχή, where the words φόβοι καὶ δειμάτα are the explanation of οἷον, just as πόλιν ἀντίπαλον is an explanation of τὴν μὲν.

P. 203. l. 14. ὥνπερ ἐκεῖνοις ἐμεμφάμην—"μέμφεσθαι cum dativo," says Dobree, "vix usurpatur nisi de personâ, et cum notione querendi

"vel succensendi." But compare Plato, Crito, p. 50. d. *τούτοις τοῖς νόμοις μέμφη τι ὥς οὐ καλῶς ἔχουσιν*; and *ὥνπερ ἐκείνοις ἐμεμφάμην* may be rightly translated, I suppose, "quæ illis vitio dedi."

P. 205. l. 12. Göller understands *καλύει* as impersonal, "neither the one nor the other is a hinderance in the treaty."

P. 213. l. 6. *τοῦ μὴ ἐκφεύγειν*. "Nota hunc infinitivum non ut "alibi consilium, sed effectum significare.—Nisi cum *διώκοντας*, (eo "consilio, ut,) eum jungi mavis." Porro. "Legendum puto τὸ μὴ." DOBREE. The expression is unusual, but the alteration from the genitive to the accusative would not make it less so. The infinitive mood thus added to sentences in the genitive case denotes properly, I suppose, neither an intended nor unintended result, but simply a connection, or belonging to, in the attached idea with respect to that which had preceded it. Thus in the example quoted by Kühner from Cæsar, Bell. Gall. IV. 17. "naves dejiciendi operis a barbaris "missæ," the words "dejiciendi operis" belong properly to *naves*, and signify "ships belonging to, or connected with, the destroying "of the work." It is immaterial, therefore, whether this connection is the result of the will of the principal subject of the sentence or no: and *ἔχοντες ἐμπείρους τοὺς διώκοντας τοῦ μὴ ἐκφεύγειν* may be said with no less propriety than *ποιούντες—τοῦ μὴ κ. τ. λ.* "Having their "pursuers well acquainted with the ways, which thing belonged to, "or was connected with, their not escaping."

P. 220. l. 1. note, "Now——epexegesis," read. Now with respect to the several words, *Λακεδαιμονίοις* may be either the dative of the agent, and depend on *ἐπετάχθησαν*, or it may be that dative which is called "dativus commodi," extending the term "commodi" in a very wide sense, so as to make it hardly more than mere relation. Compare perhaps V. 111, *πολλοῖς γὰρ τὸ αἰσχρὸν ἐπεσπάσατο*. The nominative to *ἐπετάχθησαν* is to be supplied from the preceding words, *τοῖς τὰκείνων ἐλομένοις*, or, as Göller thinks, from *κατὰ μέγεθος τῶν πόλεων*, which in point of meaning comes to the same thing, and perhaps in point of construction is simpler. The words *ἐξ Ἑλλάδας καὶ Σικελίας* are, I think, the epexegesis of the word *αὐτοῦ*:—

P. 226. l. 7. "Infinitivus *παρεῖναι* pendet ex *ξυγκαλέσας*. Vide Matth. Gr. Gr. §. 420." GÖLLER.

P. 228. l. 4. *ἄμεινον ἡμύνετο*—"ἄμεινον natum videtur e sequenti. "Comparativo nullus hic locus." DOBREE. But Poppo rightly explains it, *ἄμεινον ἢ οἱ πλείονες τὸ ἔλασσον πλήθος*.

P. 231. l. 10. Compare ch. 76. *ἀφίεσαν τὴν δοκὸν—οὐ διὰ χειρὸς ἔχοντες*.

P. 232. l. 13. ἐκ τῶν ἄλλων ἱερῶν. "From the other temples" besides that particular temple of Minerva in the Acropolis, the Parthenon, which was the treasury of Athens. See Böckh's Public Econ. of Athens, vol. i. p. 219, &c. Eng. transl. Lists of the ἱερὰ σκεύη, kept by the treasurers of Minerva, are to be found in several existing inscriptions, which are given by Böckh in the appendix to the German edition of his Economy of Athens, as well as in his Corpus Inscriptionum. It does not appear that ἱερὸν used as a substantive can signify any thing else but "temple." The expression τὰ ἱερὰ, as opposed to τὰ δῶρα, or sometimes to τὰ κοινά, as in the passage quoted by Dr. Bloomfield from Appian, proves nothing as to the present passage of Thucydides. The "Median spoils" are spoken of by Demosthenes (advers. Timocrat. p. 741, Reiske,) as kept in the Acropolis; and amongst them are noticed the silver footed chair, which had probably belonged to Xerxes, and the sabre of Mardonius.

P. 232. l. 18. περιαιρετὸν εἶναι ἄπαν. A similar resource was looked to by the Rhodians, in the famous siege of their city by Demetrius Poliorcetes. See Diodorus Siculus, XX. 93.

P. 233. l. 12, note. *from line 19, in p. 235, "It would be," to the end, read.* But it would by no means follow that when the long walls were restored by Pharnabazus and Conon, all the three as they had formerly existed were restored also; on the contrary, the materials of one of them, perhaps of the old Phaleric wall, may have been used in the reconstruction of the other two walls, and thus there would have been only two walls in the later periods of Athenian history, and the remains of two only would be discoverable at this day. Other explanations of the present appearance of the ruins may be given, and more may be known by excavations, in proportion as the practice of carrying our inquiries below the actual surface of the ground, to which our knowledge of Rome is so largely indebted, shall be carried on also on an extensive scale at Athens. But in any case, considering the various changes to which Athens and its buildings have been subjected in the course of more than 2200 years, it is against all sound principles of historical criticism to question the statements of Thucydides as to the state of the long walls in his time, because they do not correspond with the appearance of the ruins of these walls in ours.

P. 239. l. 6. *subjoin to note.* [There is some difficulty about the history of the temple of Jupiter Olympius. Aristotle speaks of it as built by the Pisistratidæ, and as a great work which, agreeably to



the usual policy of tyrants, employed and impoverished the people, like the Pyramids, or the great works of Polycrates at Samos. We should not guess from this, or from what Thucydides says of it, that it was an unfinished building; much less should we suppose that the Pisistratidæ had only laid the foundations, and that the cella was first built by Antiochus Epiphanes, about 174 years before Christ, as is asserted in the passage of Vitruvius, quoted by Col. Leake in his account of the temple. Again, there is a passage in the Prose Fragment ascribed to Dicæarchus, which describes the Olympian temple as half finished, but as so imposing in its plan, that it would have been a most admirable work had it been completed. The real Dicæarchus was a pupil of Aristotle; but the fragment ascribed to him is a mere patch-work, made up of extracts from various sources, so that it cannot be quoted with safety. And what is said of the Olympian temple, appears to me to be better suited to the period between Antiochus Epiphanes and Hadrian, than to the age of Alexander's immediate successors.]

P. 241. l. 6, note, *add.* [Poppo in his note on this passage, published in 1834, defends the construction of *μετέχειν* with a dative case, by quoting two passages of Demosthenes, where *κοινωνεῖν* is also used with a dative; and *κοινωνεῖν* and *μετέχειν*, as he adds, are words so similar, that what is allowable for one of them may be allowed also for the other.]

P. 246. l. 22, *add to note.* [To this Gøller objects that the attack of the Thebans on Platæa took place in the end of Munychion, that is, about the 7th of May; and that therefore there must be an error in the word *ὀγδοηκοστῇ*, which he would correct either to *ἐξηκοστῇ* or *πεντηκοστῇ*. But the attack on Platæa happened *ἅμα ἡρι ἀρχομένῳ*, II. 2, and who in the climate of Greece would ever call the first week in May "the first beginning of spring," as if April belonged to the winter. Besides, Gøller himself, in the very same note, interprets *ἅμα ἀρχομένῳ χειμῶνι*, "inde a mense Octobre:" which makes it clear that *ἅμα ἡρι ἀρχομένῳ* must refer to April rather than to May, as Thucydides divides the year into two parts of equal length, which he calls summer and winter. But, says Gøller, when the Thebans entered Platæa, two months of the archonship of Pythodorus were yet unexpired, and the Archons came into office in July, or Hecatombæon. Hecatombæon, however, began sometimes even before the 21st of June, and supposing that it began about the solstice, the tenth month of Pythodorus's archonship would include certainly the first week of April; and during any part of his tenth



month he would be said to have two months of his archonship yet remaining. The "end of the month" spoken of by Thucydides in chap. 4, refers clearly to the natural lunar month and not to the civil; and the two at this period were so far from coinciding with each other, that in mentioning the eclipse of the sun, chap. 28, Thucydides says that it happened *νουμηνία κατὰ σελήνην*, a clear proof that the civil and the true lunar month did not always correspond. Yet admitting that in the spring of 431, the first year of Meton's Cycle for the correction of the calendar, the natural and civil months may have nearly coincided, yet still the end of the month may be any time in the moon's last quarter, and that would enable us to place the attack on Plataea as early as the middle of April; and later than that it cannot have happened. But when the natural and civil chronology are at variance, we have Thucydides' own authority for preferring the former, V. 20. We cannot be sure when Pythodorus's archonship expired, but there is no mistaking the season when the corn is ripe in the plain of Athens, or what month deserves the name of the "first beginning of spring."]

P. 248. l. 2. *χωρίον*. I have now followed Bekker in retaining this reading, although Gölter in his second edition has adopted *χωρον*, because *χωρίον* is a word in frequent use in Thucydides, and *χωρος* scarcely occurs in a single passage. Besides *χωρίον*, rather than *χωρος*, is the Latin "ager," which is the sense here required.

P. 249. l. 23. *καί* answers to the preceding *μέχρι*. Compare the passages quoted by Gölter, who in his second edition agrees in placing the apodosis in the words *καί εἶχον*.—II. 93. *ὥς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς*. and IV. 8. *ὥς δ' ἐδόκει αὐτοῖς ταῦτα, καὶ διεβίβαζον τοὺς ὀπλίτας*.

P. 252. l. 17, *add to note*. It is asked however, how a leader of the oligarchical faction could consent to aid the Athenians against Lacedæmon? But we do not know that the Larisæan factions were simply aristocratical and democratical; they may have been connected with family jealousies, so that to preserve the peace it was necessary to appoint a general from each faction, lest either should think itself unfairly treated.

P. 253. l. 10. *Καρκίνος*. Nescio an hic ipse sit Carcinus poeta, quem ridet Aristophanes: nam is habuit filium Xenotimum (Schol. ad Pac. 782. Nub. 1264.) adeo ut forsan ipsius pater fuerit Xenotimus, non Xenocles.—DOBREE. Xenotimus, son of Carcinus, is mentioned by Isocrates, Trapeziticus, p. 369. B. which passage is referred to by Prof. Scholefield, the editor of Dobree's *Adversaria*.

P. 254. l. 1, note, *dele from "These terms," and substitute.* These terms have reference to the opposite coast of Eubœa in the one case, and to that of Peloponnesus, or perhaps merely of Salamis, in the other. The later form was undoubtedly Peræa, which was the well known name of the opposite coast of Asia Minor with respect to Rhodes, and of the opposite side of the Jordan with respect to Judæa. But as *περᾶν* and *πειρᾶν* are undoubtedly the same word originally, and as the diphthong form is preserved beyond all dispute in the name of the port of Athens, there is no reason why it should not have been also retained in the old name of the country of Oropus, which Thucydides in another place, III. 91, describes in more modern language by the term ἡ πέραν γῆ. See an article on this passage of Thucydides in the first number of the Philological Museum, p. 188.

P. 259. l. 4, *dele note and read, ἐπὶ πλείον τῇν ἄλλης Θράκης.* Either "on a larger scale than the rest of Thrace," or, as Gøller interprets it, "over a larger portion of the rest of Thrace."

P. 260. l. 5, *dele note and read, οὔτε—ἔχων, βασιλεὺς τε—ἐγένετο.* That there is a confusion here in the construction is clear. What is meant is this, "that Teres had neither the same name with Tereus, nor the same kingdom; the one having been king in Phocis, and the other amongst the Odrysians." This might have been expressed by two verbs, οὔτε—ἔσχεν, βασιλεὺς τε—ἐγένετο: or by the participle and verb, omitting the conjunction; οὐδέ—ἔχων, βασιλεὺς ἐγένετο. But the mixture of these two expressions which Thucydides has adopted can be nothing else than an anacoluthia.

P. 261. l. 10. Σόλλιον. The name of this place occurs, I believe, only three times in Thucydides; here, and III. 95, and V. 30; and Bekker, in his edition of 1832, spells it in each of these three places differently. This is surely to pay greater respect to the MSS. of Thucydides than they deserve, and is in this contrary to Bekker's own judgment, as declared in the preface to his smaller edition of 1821. I have therefore adopted the reading Σόλλιον, and have kept it wherever the word occurs, as it has in its favour some of the MSS. of Thucydides, and the text of Stephanus Byzantinus, which in this place cannot be corrupt, inasmuch as the order of the letters proves its correctness.

P. 265. l. 17, *add to note.* [Gøller in his second edition reads *καιρός*. Dobree prefers *καιρόν*, referring to Demosthen. I. Olynth. p. 16, and II. Philippic. p. 70. Reiske. The last passage is, *πέισεσθαι τι κακὸν προσδοκῶν (ὁ Φίλιππος,) ἂν καιρόν λάβητε.* But a man is

said, I think, *καιρὸν λαμβάνειν*, when he gets an opportunity for doing something that he was wishing to do. This was not the case with Pericles, but rather *καιρὸς ἐλάμβανεν αὐτόν*, that is, "The time came" upon him, when the speech was to be spoken, whether he liked to "do it or no." Compare also Dion Cassius, XLIV. 19, when speaking of Cæsar's assassination, *ἐπεὶ τε ὁ καιρὸς ἐλάμβανε προσῆλθε τις αὐτῷ*.]

P. 266. l. 5. *ὡς καλόν*. Vertunt quasi legeretur *καλὸν ὄν*. Sed forsitan delendum *αὐτόν*.—DOBREK. [If any alteration were required, I should propose inserting *ὄν* after *καλόν*, supposing that it may have dropped out, as often happens, from the recurrence of the same syllable in the preceding word.]

P. 268. l. 4, *dele from "The scholiast's" and substitute*. Poppo takes *αὐτῶν* as neuter, and makes it refer to the preceding words *ἂν ἑκάστος οἴηται ἱκανὸς εἶναι δρᾶσαι*, "What goes beyond that which" each conceives himself able to accomplish."

P. 268. l. 13, *dele note and read, διαδοχῇ τῶν ἐπ'εγγινομένων*. Göller joins these words with *οικοῦντες*, as a Latin ablative case, "Inhabiting in or with a succession of posterity." Others take them as a Latin dative, and join them with *παρέδοσαν*.

P. 269. l. 10. *Ἑλληνα πόλεμον*. The use of the word *Ἑλλάς* as an adjective with feminine substantives is well known; but *Ἑλλήν* as a masculine adjective is very rare. Göller compares *Σκύθην ἐς οἶμον* in Æschyl. Prometh. 2. There seems to be no reasonable doubt as to the genuineness of the present text.

P. 270. l. 6, *dele note and read, οὐκ ἀπὸ μέρους*. I agree with Göller that we must not by these words understand any distinction of race, because such were observed at Athens as well as elsewhere, and the *μέτοικοι* were no more eligible to offices at Athens than the *περίοικοι* at Lacedæmon. By *ἀπὸ μέρους* are meant, I believe, distinctions of fortune or party amongst those who are equally citizens. The Athenians boasted that men amongst them were appointed to public offices either by lot,—which assumed an equal fitness in every man,—or where any choice was exercised that it was made, in Aristotle's language, *ἀριστίνδην*, and not *πλουτίνδην*. Probably, also, *ἀπὸ μέρους* includes also distinctions of mere party or faction; as for instance, Themistocles and Aristides, although of the most opposite parties, were employed in the public service together; and so afterwards Cleon and Demosthenes,—Nicias, Alcibiades, and Lamachus.

P. 271. l. 1, note, *omit "Göller joins—on others; and," and subjoin to the note*. [Göller in his second edition understands the

passage substantially in the same way. "Puto intelligendas esse  
"voces de severâ Spartanorum inter se censurâ, quam præcipue  
"seniores in juniores exercebant, quin etiam inter se seniores."]

P. 274. l. 5, *dele note and read ἐθέλομεν*. I have now followed Bekker in adopting this reading, as it affords a grammatical and intelligible meaning, which ἐθέλομεν does not. And although Dionysius read ἐθέλομεν, and criticised Thucydides accordingly for writing incorrectly, yet we have no right to assume that Dionysius used a faultless MS., nor do we think ourselves bound to adopt our text of Thucydides to that given in the quotations made by him.

P. 276. l. 1, note, *dele to "in practice we shun it," and substitute πλούτῳ τε ἔργου μᾶλλον καιρῷ, κ. τ. λ.* If ἐν be rightly omitted before καιρῷ, the sense can only be, "we employ wealth rather as an occasion of action than for a vaunt in talking." But surely it is harsh to call wealth ἔργου καιρός, in the sense of "a furtherance or means of facilitating action." Nor can I conceive that καιρῷ can be used for ἐς καιρόν, "against or for the needs of the season of action." Is it therefore so certain that the later editors have all done right in agreeing to omit ἐν? Yet as Dobree also agrees with them, I have not ventured to restore it to the text; and there may very possibly be an interpretation of the passage, or a justification of the interpretations actually given, which I have not been able to discover.

P. 278. l. 2, *dele note and read ὁ τοῖς ἄλλοις, κ. τ. λ.* I hope that it is not unbecoming to experience changes of opinion in a successive review of passages like this. As they are not grammatical, every interpreter must invent something of a theory of his own in order to explain them, and these being exceedingly uncertain, it is not wonderful that the mind should afterwards reject what it at first considered an adequate solution. The sense of the present passage is clear, the only question is how to explain, with the least violation of the rules of the language, the anomalous use of the relative δ. The old way would have been, I think, to call it an accusative case, governed by κατὰ understood; the later editors take it as a nominative, and supply τοῖνάντιον γίγνεται,—supposing that the following words ἀμαθία μὲν—φέρει are the explanation of the word τοῖνάντιον, and substituted here in the place of it. That is, in other words, we must consider the clause ἀμαθία—φέρει as a single logical term, which is predicated of ὁ τοῖς ἄλλοις; ὁ τοῖς ἄλλοις signifying, "the relations of reflection and enterprize to each other in the case of other men." And of these relations it is stated that they have this character, "Ignorance makes men bold, but reflection makes them

cowards." Grammatically speaking then we must supply some such verb as ἔχει ὥδε to the relative δ, and consider the next clause as an explanation of the word ὥδε. Or rather perhaps we should say that there is no grammatical construction; that the verb which should have followed δ has been omitted, and another construction substituted in its place which is irreconcilable with the former construction, and which requires, instead of the nominative δ, the conjunction ὅπου, "whereas."

P. 279. l. 5, note, *dele* "Göller understands——Göller's version." For "prefer to all the rest" *read* prefer to any other, and Göller in his second edition interprets the passage in the same way. He has confirmed it by a most apposite quotation from Plutarch's Life of Flamininus; where Flamininus is said to be τοῖς εὐεργετηθεῖσι διὰ παντὸς ὥσπερ εὐεργέτας εὐνοῦς, καὶ πρόθυμος ὡς κάλλιστα τῶν κτημάτων τοὺς ἐν πεπονθότας ὑπ' αὐτοῦ περιέπειν ἀεὶ καὶ σώζειν.

P. 283. l. 2, *dele note and read* δοκεῖ δέ μοι, κ. τ. λ. Pericles here passes from the general merits of those whose eulogy he is pronouncing to the particular merit of their having *died* for their country. "The greatness of Athens is one clear proof of their worth; and another proof of it in my judgment is that very death for their country which we are now celebrating. It is a proof both when it is the first to give us information of their worth, (i. e. as Göller explains it, when nothing before had been known of a man,) and when it comes at the last to confirm the testimony already borne by a life of virtue. It is a proof of worth always; for even they who in other points have done amiss, ought to have their worth in the wars in their country's cause set above every thing else; for their good has wiped out their evil, and they have served the whole state rather than in their private relations been mischievous." These explanations of πρώτη τε μνηνύουσα καὶ τελευταία βεβαιούσα and of προτίθεσθαι are given by Göller in his second edition; and I adopt them as much better than what I had formerly given. I had founded πρώτη μνηνύουσα with πρώτον μνηνύουσα.

P. 285. l. 1, note, *dele* to "Is not this passage," and *read* ἐν αὐτῷ τὰ ἀμύνεσθαι, κ. τ. λ. The only difficulty here is in the words μάλλον ἡγησάμενοι, where Dobree cuts the knot and proposes at once to read κάλλιον for μάλλον. But is not this passage, &c.

P. 286. l. 6. μηδέν. Vide an legendum μηδέν' ἀξιοῦν, non obstante sequenti σκοποῦντας. DOBREE.

P. 287. l. 1, *dele the note* to "The ἔργῳ θεωμένους," and *read*. This must be opposed to σκοποῦντας λόγῳ. And as the latter signifies,

"viewing a thing in or from what is said of it," so the former I suppose may equally well signify, "viewing a thing in or from the reality of what it does." Levesque, the French translator, interprets it, "c'est en agissant pour la patrie qu'il faut s'occuper de sa puissance." And Poppo prefers this version ; but I think that the context is against it, both grammatically, considering the evident antithesis of σκοποῦντας μὴ λόγῳ μόνῳ, and also because Pericles is speaking here of the best training or preparation for doing our country service, and not of doing service actually. And this preparation, he says, consists not in listening to speeches, but in observing what the country really is, and in so learning to love it ; and then comes the practical fruit of this preparation, μὴ περιορᾶσθε πολεμικοὺς κινδύνους. Thus the words ἔργῳ θεωμένους, &c.

[At the end of this note in the first edition I had added these words, "So learn to know and to value the fruits of civilization, the child of commerce and of liberty." This sentiment has been said by a writer in the Quarterly Review, for whom I entertain a very sincere respect, "to be conceived in the very spirit of modern shallowness," and to be contradicted by Thucydides himself, who ascribes the greatness of Athens not to commerce, but to the virtue and wisdom of her citizens. This last remark is true ; and as the ancient philosophers and statesmen entertained no great love or respect for commerce, I have struck out the words as being unsuited to the character of Pericles or to that of Thucydides. But surely to describe splendid public buildings, extensive arsenals, a flourishing state of theatrical representations, and well stocked markets, as the fruits of commerce and liberty, is nothing in itself absurd or shallow ; for these and such things as these are amongst the most evident results of trade and free government : and I was not speaking of any higher or deeper sources of national prosperity. And it will not be denied, I suppose, that commerce and liberty produce good of some sort ; whether overbalanced or not by evil of another kind. Besides, whether my sentiment was shallow or not, the Reviewer should beware of talking about "modern shallowness," as if he were indulging contempt for his contemporaries generally. He would admit, I am sure, that it is not wisdom, but the mere one-sidedness of party feeling, to speak contemptuously either of the past or of the present. And he who attacks either the sixteenth century, or the nineteenth, in such a sweeping manner, does but provoke a similar narrowness of view in his opponents ; "modern shallowness" is a term only calculated to lead others to talk as unwisely of "ancient

"ignorance or bigotry." The last nine years since the first edition of this work was printed ought to have taught us all some useful lessons: we have seen opposite evils alternately predominant, and this within so short a time that we ought to be careful not to consider any one evil as extinct beyond the chance of revival, and therefore our language against its antagonist evil should not be wholly unqualified. I have therefore altered or cancelled some passages written in the spring of 1830 merely on this ground; not as abhorring the evils against which they were directed less now than I did formerly, but because we have been more than ever taught, I think, that in political matters more especially moderation and comprehensiveness of views are the greatest wisdom.]

P. 289. l. 11, note, *dele to* "final triumph," *and read.* "For more grievous to a man of noble mind is the misery which comes together with cowardice, than the unfelt death which befalls him in the midst of his strength and hope for the common welfare." *Κάκωσις* is "misery" or "wretchedness," as, in VII. 82., *κοινὴ ἐλπίς* is, I think, "hope for the common good," a hope not for personal success or happiness, but for the happiness of the country. *Add to note,* See also Plutarch, Demetrius 29. *θάνατον ἀναίσθητον πρὸ τῆς ἥττης.*

P. 296. l. 7, note, "but the construction—*γενομένης*," *read,* but *τοσαύτης μεταβολῆς* must be taken closely with *ἄσπινας*, the genitive here, as in so many other instances, corresponding to the English ablative, "which in so great a change;" literally, "which belonging to or having to do with so great a change," &c.

P. 298. l. 4, note, *dele from* "I have followed," *and read.* Several of the recent editors read *ἐνέπεσε*. But although the aorist occurs twice in *ἔδρασαν* and *ἠγνόησαν*, in describing subordinate circumstances of the disorder, yet each separate symptom or stage in its progress is given in the imperfect tense,—*ἐλάμβανε, ἦν, ἠφίει, ἐπεγίγνετο, κατέβαινε, ἀνέστρεφε, ἐπῆεσαν, ἐκάετο*, &c.

P. 299. l. 1. *λωφήσαντα*] "*λωφήσαντα cum ταῦτα jungendum videtur, non cum σπασμόν*—alias potius fuisset *λωφώντα*." DOBREE. The proposed interpretation is doubtful; for if the retching and convulsions followed the disorder of the stomach "at a long interval," what was the intermediate state of the patient? But the remark as to the tense is just, and is certainly in favour of the reading *ἐνέπεσε* just before. Poppo explains it as equivalent to *ὅς ἐλώφησε*.

L. 7, note, *read,* "Poppo retains the old reading *γυμνόν*, and "refers it to *τὸ σῶμα*." But I cannot think that this is correct



Greek. If we retain *γυμνόν*, I should prefer Dobree's method of explaining it, *γυμνόν ὄντα ἀνέχεσθαι*, referring the description to a single patient. But Dobree adds, "Videndum quoque an recte "Galenus *γυμνολ*, i. e. *δύτες*." And this would be an expression like *πάσχοντες ἡνείχοντο*. I. 77. &c. &c.

P. 304. l. 10. *ἐπεὶ καὶ τὰς δλοφύρσεις, κ. τ. λ.* It is uncertain whether these words should be translated, "were tired out with lamenting for the dying," or, "with the bemoanings of the dying." The latter meaning has this in its favour, that the lamentations of friends would be rather for the dead than for the dying; and the bemoanings of the sick and dying are mentioned again in VII. 77, as one of the most distressing circumstances of the retreat of the Athenians from their lines before Syracuse, *πρὸς δλοφυρμὸν τροπόμενοι ἐς ἀποραίην (τοὺς οἰκείους) καθίστασαν*. On the other hand, *ἐκκάμνειν* and *ἀποκάμνειν* are generally used to express "being tired out with what we are doing ourselves," and not "with what another is doing." See Sophocl. *Œd. Col.* 1773-6. Dindorf. *πάνθ' ὅπως' ἀν μέλλω πράσσειν—οὐ δέ μ' ἀποκάμνειν*. and Xenoph. *Hellen.* VII. 5. §. 19, which passage is quoted by Poppo. And *δλοφύρσεις* might certainly be made for a dying friend, as well as for one actually dead, if we understand, not the formal lamentations which were a part of the funeral ceremony, but the mere natural expression of sympathy and sorrow.

P. 307. l. 8, note, for "In general, &c.," read. Vid. an legend. cum MSS. *ἀπέκρυπτε τῷ*, vel *ἀπεκρύπτετό τῷ*—et de vocum positione vid. Demosth. fals. legat. p. 377. 13. Reiske. de phrasi ipsâ sup. 37. [*εἰ καθ' ἡδονήν τι δρῶ.*] DOBREE. Surely neither of these corrections is admissible. Jacobs, as quoted by Poppo, refers to Lysias, Areopag. p. 276. *περὶ ὧν ἀποκρυπτόμεθα μηδένα εἰδέναι*.

P. 308. l. 3, note, for "Perhaps—*ἐγίγνωτο*," read *προσταλαίπωρεῖν τῷ καλῷ* is "Apud hoc quod honestum videretur miseriam tolerare." To endure toil and sorrow in waiting upon, or devoting oneself to, duty."

Ib. end of note add. But Poppo and Gölle take the article with *ἐς αὐτό*, not with *κερδαλέον*.—*τὸ ἐς αὐτό*, scil. *τὸ ἡδύ*, "so far as pleasure was concerned."

P. 309. l. 20. See Kühner's Gr. Gr. §. 728. 2.

P. 314. l. 4, *dele note and read μέμψωμαι*. I have here ventured to differ from Bekker, and have retained *μέμψωμαι* still in the text, as Gölle has also done in his second edition. Bekker himself reads,



VIII. 109. *πορεύεσθαι διανοεῖτο—ὅπως μέμνηται τε—καὶ—ἀπολογήσεται*, and if the aorist subjunctive is right in one of these cases, it must surely be so in the other. Wherever *ὅπως* can be in any degree brought to bear the sense of "how," as after *ὄρῳ*, *πράσσειν*, *σκοπεῖν*, *παρασκευάζεσθαι*, or any similar verbs, I should insert the future indicative instead of the aorist subjunctive without scruple. See the note on I. 82. *ὄρῳτε ὅπως μὴ πράξομεν*. But where the sense is simply "in order that," "with a view to," the condemnation of the aorist form should be, I think, much less decisive.

P. 320. l. 1. *ἐκ τ. ὕ*. See Schäfer's note on Demosth. Olympiodor. p. 1173. Reiske.

P. 321. l. 2, *dele note and read τάχιστ' ἂν τε πόλιν*, κ. τ. λ. "Atque hujusmodi homines, et si aliis idem persuaserint, et sicubi seorsum ab aliis liberi, ['velut in coloniam deducti.' Poppo.] civitatem incoluerint, eam protinus perdant." *POPPUS*.

L. 5, *dele note and read οὐδὲ ἐν ἀρχούσῃ πόλει ξυμφέρει*.—scil. *τὸ ἀπραγμον*, "Quietness is good not in a sovereign city but in one that is subject, that it may live in safe slavery." So the later editors understand this passage, and I believe rightly.

P. 322. l. 14. *κωλυθῇ*. Bekker and Dobree conjecture *καταλυθῇ*. But this does not seem to me to be necessary. "Let not those feelings which were once habitual to our city now meet with a check in your case, or "through you," as some understand the words *ἐν ὑμῖν*.

L. 22. *καθ' ἐκάστους*. This expression has come to be considered like a single substantive, and is dependent on the preposition *πρός*.—*πρός τε ξύμπαντας καὶ πρὸς καθ' ἐκάστους*. See Buttmann, *Ind.* ad Demosth. *Midiam*. as quoted by Poppo.

P. 327. l. 7, note, *dele* "There is a confusion—*ἀμάρτημα ἦν*," and *read*. The construction in what follows is doubtful. Poppo repeats *ἐπιγιγνώσκοντες—οὐ τοσοῦτον—ἀμάρτημα ἦν*, ὅσον οἱ ἐκπέμψαντες—*ἐποιοῦν καὶ ἐταράχθησαν*, οὐ τὰ πρόσφορα—*ἐπιγιγνώσκοντες*, ἀλλὰ κατὰ τὰς ἰδίας διαβολὰς *ἐπιγιγνώσκοντες*. It would be more correct, I think, to supply some more general word, such as *πολιτευόμενοι*, or *βουλευόμενοι*.

P. 327. l. 7. *end of note add*, or, "were first involved in internal troubles, and afterwards the mischief extended itself to their foreign interests."

P. 328. l. 14, *dele* "according to his own foresight," and *read* from which he of himself foresaw, or judged beforehand.

Ib. *end of note add*, αὐτὸς προέγνω means, "he was convinced  
" beforehand by his own mere ability, before experience proved it  
" to the world."

P. 331. l. 24, note, *read for* "dialect," *in both places*, "language."

Ib. *end of note add*. With regard to the form of the word, Bekker in his edition of 1832 has restored the old reading ἐλληνίσθησαν, and Buttmann also considers Lobeck's correction as probably erroneous. Gr. Gr. vol. i. §. 84. Anm. 6, ed. 2. vol. ii. p. 416. Göller's reference to Buttmann's authority may mislead the reader, for it might be supposed from the way in which Göller refers to it that it favoured Lobeck's correction, whereas in fact it condemns it.

P. 335. l. 9, *end of note add*. [Göller in his second edition says, "ἀποδιδόναι hic eodem sensu dictum quo haud raro reddere, ut sit *suum alicui tribuere*. \* \* \* Aptissime hic convertas, *restituerunt*. vid. Interpp. ad Tacit. II. Annal. 3." The reference is to a note of Ernesti's, in which he explains the words of Suetonius, (Tiber. 9.) "regnum Armeniæ Tigrani restituit," as signifying no more than "dedit." In the passage quoted from Demosthenes in the former part of this note, Lambinus proposes to read δώσσει. Schäfer observes upon this, "Lambinum ne audias. V. Reiskii Ind. Græc. "ἀποδιδόναι. b." Reiske's interpretation here referred to is, "tribuere, largiri simpliciter etiam id quod minus debeas, ut accipiens id pro sorte sua sibi conveniente habeat, teneat." But a subsequent meaning given to the word suits better both with the passage in Demosth. and with this in Thucydides, "assignare, deputare, delegare, mandare, adjudicare."]

P. 343. l. 9, note, "Yet, as——river flood." *read*. See also Buttmann's Lexilogus, in εἰλεῖν. Yet in εἰλεῖν, and in all the words of the same family, there appears to be contained the notion of "circular movement," rolling, in plain English, as well as, or even perhaps more properly than, that of squeezing or compressing. In fact the notions of "turning round" and "squeezing or pressing forcibly," are often closely connected; as in the motions of twisting or screwing; compare also the notion of things rolled or turned in upon one another, like a heap of pebbles thrown up by a river flood.

Ib. *end of note*. [See on the word εἰλέω a very good article in the second number of the Philological Museum.]

P. 351. l. 15, note, *dele* "The nominative, &c.," *and read*. Poppo is right in understanding οἱ Χαλκιδῆς as the nominative case to εἶχον. "They had a few Peltastæ from Crusis, and others came up after the battle from Olynthus;" οἱ ψιλοὶ is a general term, which in-

cludes all foot soldiers who were not *οπλίται*, whether they were *πелτασταί*, *τοξόται*, *ἀκοντισταί*, or only *λιθοβόλοι*. A little below, the nominative case to *ἀναχωροῦσι* is clearly οἱ Ἀθηναῖοι.

P. 353. l. 10. *ὁμοίος*. Bekker reads *ὁμοίως*. The adjective seems to be sanctioned by the expression in III. 40. §. 4. *πρὸς τοὺς ὁμοίους τε καὶ οὐδὲν ἥσσον πολεμίους ὑπολειπομένους*.

P. 354. l. 15, *dele note and read ἡγούντο ἐπ' ἐτησίῳ προστασίᾳ*—"on the terms of being chiefs for one year," or, "with an annual chieftainship," as ἐπὶ is used in the expressions *καθῆσθαι ἐπὶ δακρύοις* "to sit weeping." *ζῆν ἐπὶ παισίν*, "to live with or having children." See Matth. Gr. Gr. §. 586. γ. Hermann on Viger, note 397.

P. 355. l. 2, *end of last note*,—and above all Niebuhr, *Rom. Hist.* vol. iii. p. 525, &c.

P. 356. l. 2, note, *dele* "But Mr. Cramer—essential," *and read*. They lived, as their name seems to imply, on the river Aoos or Auos, near its source, under the mountains which turn the streams to the Ægean and to the Ionian Gulf. See K. O. Müller's *Work on the Macedonians*, p. 13, and the little map at the end of it.

P. 357. l. 14. *μέσον μὲν ἔχοντες*. See IV. 31. §. 2. and the note there.

P. 368. l. 14, *end of note*, and Col. Leake agrees with this estimate. *Trav. in Morea*, vol. ii. p. 148.

P. 370. l. 3, note, *dele* "A little below—just quoted," *and read*. The construction of the words *τῆς γνώμης τὸ μὴ νικηθέν*, has been much disputed. It seems to me clear that they answer to *τῆς ξυμφορᾶς τῷ ἀποβάντι*, as if it were to be translated, "nor should our spirit's *unvanquishedness* and confidence be dulled by the issue of the event." τὸ μὴ νικηθέν *τῆς γνώμης* may be compared with τὸ δεδιδόσ and τὸ θαρσοῦν in I. 36. It seems to mean, "our spirits so far as they have not been beaten but are rather confident," which is called "the spirit's unvanquished and confident state."

P. 372. l. 6, note, *add*. ["Nostrates," says Poppo, "et *auch et ja* possunt dicere;" which is very true: and the sense of these words can be expressed in English by laying a strong emphasis on the auxiliary verb, which emphasis expresses what the conjunctions "also" or "even" would not always express. Poppo need not be ashamed at his imperfect knowledge of our language, but he should hesitate to think that he knows better than an Englishman how the force of a Greek conjunction can be best expressed in English.]

L. 8, *dele note and read τιμήσονται*. Kühner in his *Greek Grammar*, §. 399, contends that this future is never strictly speaking



passive, but retains the well known sense of the middle verb, "to get or to have a thing done," so that *τιμήσονται*, according to this, would signify, "shall get themselves honoured," so that there would always be a difference between *τιμήσομαι* and *τιμηθήσομαι*. But can any one persuade himself that there is really a difference intended to be expressed between *κολασθήσεται* and *τιμήσονται*? Is it not nearer the truth to say that the reflective and passive voices being so nearly connected, and some languages using the reflective form habitually to express the passive, we can never be surprised to find the distinction between them occasionally forgotten. Generally, it is very true, the Greek writers distinguish between the passive and middle forms of the future, but in the earliest state of the language *τιμήσομαι* like *τιμῶμαι* must have performed the double functions of a passive and middle verb, and it cannot be wondered at that it should occasionally do so even when another form existed which was especially appropriated to the passive voice.

P. 374. l. 1, note, *dele* "It is not impossible——preferable." *dele also* "is τὴν ἐμπειρίαν——may also be looked for, &c." *and read* "rightly in his second edition is to be looked for, &c." *dele also* "The succeeding, &c." to the end of note, *and read*. In the next clause Gøller seems to be right in referring the words τὸ δ' ἡμῖν περιέσται το πιστεύοντες προσέρχονται,—"we have now a better right to be confident of victory than they have, for confidence is but the result of superior experience."

P. 385. l. 10, note, *dele from* "Again, Mitford, &c." *and read*. For what regards the *ὑπηρέσιον* and the *τροπῶτήρ*, the reader is referred to the late Dr. Bishop's valuable paper in the appendix.

P. 386. l. 8, *dele note and read* ἐπεὶ οὐτ' ἀπὸ τοῦ προφανοῦς, κ. τ. λ. "Nobody had thought of the enemy's attempting to surprise Piræus; for as to the other conceivable case, that of a deliberate and open attack upon it, no one had supposed that they would either venture such a thing, or, if they should venture it, that it could fail to be discovered in time." Thus Bekker's correction οὕτε, —οὕτε, instead of the old reading οὐδέ—οὐδέ, appears to be necessary.

P. 387. l. 1. *προαισθῆσθαι*. Bekker reads *προαίσθεσθαι*, as from *προαίσθομαι*, a form which Buttmann acknowledges as legitimate, Gr. §. 114. in *αἰσθάνομαι*. But surely the aorist tense and not the present is here required, as in III. 83, where Bekker himself reads *καταφρονούντες κἂν προαίσθῆσθαι*.

P. 388. l. 9. *πεζοί*.—*πεζῇ* which Bekker has preferred is more

common ; but we have in VII. 75. *πεζούς τε ἀντὶ ναυβατῶν πορευομένους*, which justifies I think the common reading.

P. 389. l. 21. *τοὺς ὑπερβάντι Δίμον Γέτας*. The modern Bulgaria, or the country between the Balkan and the Danube. Herodotus' account of the Getæ and their god Zalmoxis is well known, IV. 93. 96. The Getæ were about sixty years afterwards conquered and mostly driven out of their old country across the Danube by the Triballians,—who had themselves fled from their own former country in Servia and Lower Hungary to escape the dominion of the invading Gauls. See Niebuhr, *Kleine Schriften*, p. 374, &c.

P. 390. l. 2. *τὴν Ῥοδόπην οἱ πλείστοι οἰκοῦντες*. The main skeleton of the country between the Danube and the Ægæan consists of four lines of mountains meeting one another in the centre, and forming nearly a St. George's cross. Of these four the northern line comes down upon the Danube between Belgrade and Widdin, and forms the magnificent scenery of the iron gate. This line divides Bulgaria from Servia. The southern line, which is Rhodope, runs down to the Ægæan, and in ancient geography divided Thrace from Macedonia. The western line, called anciently Scardus and Orbelus, reaches to the eastern coast of the Adriatic, near Ragusa : while the eastern line, the Hæmus of the Greeks and Romans, and the modern Balkan, dividing Roumelia from Bulgaria, extends as far as the western shore of the Euxine.

L. 6, *add to note*. [The Pæonians, according to Herodotus, were of the same race as the Teucrians of Troy, that is, they belonged to that stock which overspread western Asia, Greece, and Italy, in the earliest times, and which is commonly called the Pelasgian. Now it is curious to find among the Pæonians the name of the Graæans, which is evidently the same word as the Latin Graii, the name by which the Romans, and doubtless the Italians generally, designated the Hellenians. They applied it to the Hellenians, because they had been used to apply it to the Pelasgian inhabitants of Greece, before the Hellenians rose to eminence ; and because, according to Aristotle, the Hellenians, when they lived in Epirus, went by the name of Græci. Niebuhr supposes that the same name may also have been borne by the Pelasgians of Italy.]

P. 391. l. 1. *Σκομίον*. Niebuhr retains this form of the word, (*Kleine Schriften*, p. 374.) and his geographical exactness, combined with Bekker's critical tact, are decisive I think in favour of it.

P. 394. l. 7, *dele note, and read ἂ χρυσὸς καὶ ἄργυρος εἴη*. "In gold



"and silver,"—"in what was gold and silver." The optative mood is used, because the writer is speaking, not of the income of one particular year, but of that which came in generally, that is, year after year. And this repetition or recurrence of the action is expressed by the optative mood, as in II. 52. *ἄνωθεν ἐπιβαλόντες ὃν φέροιεν*,—"whom they carried," not in some one particular case, but the thing occurred often, and is described as what was in the habit of taking place.

P. 395. l. 4. *τοῖς παραδυναστεύουσι. dele note and read.* "Mihi," says Göller, "vocabulum significare videtur minores dominos, et quasi quosdam regulos, infra regem positos. Velut Seuthes est *παραδυναστεύων Sitalcæ, c. 101.*" This is quite right, and the other translation, "qui apud regem auctoritate pollebant," seems to confound the different meanings of *δυναστεύειν* and *δύνασθαι*. Titus during his father's lifetime was *παραδυναστεύων αὐτῷ*, and so Dion Cassius says of the supposed change in his character, when he became emperor, *οὐχ ὁμοίως ἄλλοις τέ τινες παραδυναστεύουσι καὶ αὐτοὶ αὐταρχοῦσιν*. LXVI. 18.

L. 5. *τοῦναντίον τῆς Περσῶν βασιλείας*. Does this allude to its being the frequent practice of the kings of Persia to send gifts as a reward to any meritorious service; or is it a tribute to the uprightness or at least to the honourable pride of the Persian satraps, that they scorned to receive presents from those who applied to them for justice? Whereas amongst the Thracian chiefs nothing was to be done without a bribe.

P. 396. l. 1, note, *after* "—other men." *insert*. This is the undoubted sense of the passage, and so Niebuhr understood it, although he justly calls the expression obscure. "It is an explanation," to use Niebuhr's words, "why the Scythians were not a great and united people, and thus able to conquer the neighbouring nations." *Kleine Schriften*, p. 369, 370.

Ib. *after* "no nor yet," *insert*. The exact translation in colloquial language would be, I think, "Yet I do not say either, that in other points they are on a level," &c.—or in vulgar language still more closely, "Yet I do not say *neither*."

L. 7, note, "—main ridge of Hæmus," *read* main ridge now called Egrissou, and anciently Scardus.

Ib. *end of note*. [Müller, in the map which accompanies his little work on the Macedonians, agrees in the main with the account of the Thracian and Macedonian geography given in the above note. I think he brings both Cercine and Doberus too much to the south-

ward ; for he places Eidomene north of Doberus, as if Sitalkes in his first operations turned to the right from Doberus, and afterwards turned to the left to descend the valley. It seems more natural to suppose that his whole march was in one direction, from north to south ; and that Doberus was higher up in the valley, either of the Axios or of one of its tributary streams, than K. O. Müller represents it.]

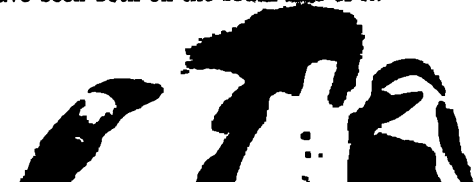
P. 398. l. 10, *end of note*. [See especially Müller's "Makedoner," p. 20. and seqq. Müller places the Almopians at the very southern extremity of Macedonia, under the northern side of Olympus. But this goes on the assumption that the Almopia of Thucydides is the same with the Almon or Almonia of other writers, which I think rests on no good foundation.]

P. 401. l. 11. *ξύμπαντες οἱ ἄλλοι βασιλῆς*. Non Græcum esse puto *ξύμπαντες οἱ βασιλῆς ὀκτώ*, debuit enim esse *οἱ ὀκτὼ βασιλῆς*, non *οἱ βασιλῆς ὀκτώ*, et articulum omittit MSS. pars. Sed alia sunt delenda : scripsisse suspicor Thucydidem, ἢ *ξύμπαντες οἱ πρὸ αὐτοῦ γενόμενοι*.—DOBREE. But is it necessary to take *ὀκτώ* with the words immediately preceding it ? Is it not rather, "than all the other kings "together, who were, that is, his predecessors, eight in number ?" If any thing is to be struck out, I would rather omit the article before *πρὸ αὐτοῦ*, "than all the other kings, of whom there were "eight before him." But it is possible that the words *οἱ πρὸ αὐτοῦ* are merely put in to explain more clearly whom the writer meant by *ξύμπαντες οἱ ἄλλοι βασιλῆς*.

P. 403. l. 6. *δῶρα δὲ καὶ πρέσβεις ἔπεμψαν αὐτῷ*. *dele note and read*. So Haack and Poppo read, instead of *δῶρά τε*, which cannot be sense unless we insert *ἀλλὰ* before it, a more violent alteration than Poppo's. Stephen proposed to read *ἔπεμψεν*, but this surely cannot be right without adding *ὁ δὲ* before *δῶρά τε καὶ πρέσβεις ἔπεμψεν*, because *ἔπεμψεν* could only refer to Perdikkas. But Poppo's alteration is the simplest, and makes the whole passage intelligible.

P. 408. l. 9, *note to begin thus*. This I think must be wrong. Poppo prefers *τοῦ μὴ σκεδάνυσθαι*, comparing II. 75. *ξύνδεσμος δ' ἦν τὰ ξύλα τοῦ μὴ—ἀσθενὲς εἶναι τὸ οἰκοδόμημα*. Two or three MSS. read *τὸ μὴ σκεδάνυσθαι*, which would also give the same meaning. The sense is, "the islands serve, &c."

P. 418. l. 13, *add to note*. [The reading however of this last passage is doubtful, and Göller takes *τὸ πρὸς νότον* with *ἐτείχισαν*. But this cannot be, because the two camps *ἐκατέρωθεν τῆς πόλεως* could not have been both on the south side of it.



P. 420. l. 16. [I have retained this short note of Duker's, because it contains an instance of the strange mistake, noticed by Mr. Fynes Clinton, of referring to Scaliger's compilation *Ὀλυμπιάδων ἀναγραφή*, published in his edition of the Chronicle of Eusebius, as though it were an authentic ancient work. And Gölter adopts the mistake into his own note on this passage in Thucydides, even in his second edition.]

P. 421. l. 1, *dele note and read καθυστός*. Die besten und ältesten Handschriften haben überall das der Analogie widersprechende *εστός*. Es ist daher sehr wahrscheinlich dass die Attische Sprache hier der scheinbaren Analogie folgte und von *εστός* das neutrum *εστός* bildete. — BUTTMANN. Gr. Gr. II. p. 158. §. 114. Buttmann adds in a note, "überall hat daher Bekker itzt so herausgegeben und so auch Hermann in Soph. Œd. Tyr. 632."

P. 422. l. 9. *ἐπαγομένους*†. If the text be right, I think Poppo's interpretation of this word is the true one, "suscipientes, sibi assumentes." But as *ἐπάγεσθαι* does not seem to be a natural opposite to *ἀνιέναι*, there is every reason for preferring the correction proposed by Ross and Bekker, *ἐπειγομένους*.

L. 12. *αἰτόνομοι δὴ ὄντες*. See the note on III. 104. §. 1.

P. 423. l. 1, *add to note*. The construction is awkward, because the last clause *καὶ πρὸς τὸ πλεῖον—ἀντισουμένον* follows the principal verb *ἐμελλον οἶσειν*, whereas it should naturally have preceded it, being merely a repetition of *ὑποχειρίου δὲ—δμιλοῦντες*, a little varied in point of form.

P. 425. l. 5, note, *dele* "The sense is—mockery," *and read*. But then it is said that the order of the words would rather be *ἡ πιστὴ ἐλευθερία*. Dindorf's correction removes all difficulty; but if we retain the present text the sense can only be, "What sort of friendship then was this boasted friendship of ours, what sure liberty was that liberty of ours, &c."

P. 425. l. 9. *ὃ τε τοῖς ἄλλοις μάλιστα, κ. τ. λ. dele the note in English and read*. The resemblance of this sentence to that in II. 40. *ὃ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον φέρει*, is sufficiently evident; yet this passage is even more difficult to explain grammatically than that: yet the solution is in the main the same. "That which in the case of others takes this shape, namely, that faith is secured by love, that in our case takes a different form, namely, that faith is secured by fear." Grammar there is none in the sentence; the readiest way of making it grammatical would be by leaving out *πίστιν*,—*ὃ τε τοῖς ἄλλοις μάλιστα εὐνοία βεβαυῖ, ἡμῖν*



τοῦτο δ' φόβος ἐχρὸν παρείχεν. The insertion of a word like *πίστιν* as if to make the sentence clearer, while in reality it confuses it, occurs again in IV. 125. *ὅπερ φιλεῖ μεγάλα στρατόπεδα ἀσαφῶς ἐκπλήγνυσθαι*, where *ἀσαφῶς ἐκπλήγνυσθαι* being added to explain the relative *ὅπερ* embarrasses the whole construction. So again in VII. 80. *οἷον φιλεῖ καὶ πᾶσι στρατοπέδοις, κ. τ. λ.*

P. 427. l. 3. *εἰ γὰρ δυνατοί, κ. τ. λ.* The difficulty of this passage is well known; and the explanation of one of the scholiasts, *κινουμένων ἐκείνων κινηθῆναι καὶ ἡμᾶς*, seems to point to a reading different from that of our present text. Yet following the other scholiast we can extract a sense, I think, from the words as they now stand: "If we were able as well as they to contrive against them, and to wait our time for carrying our plans into effect, as they do towards us, (*ἀντιμελλῆσαι*) what need was there for our being dependent upon them as we are now?" "If we were their equals in power, why should we be, as we are, their subjects?"—*ἐκ τοῦ ὁμοίου* I suppose to be taken in the sense of *ὁμοίως*, "in like manner as we now are." Perhaps *ὑπ' ἐκείνοις* would be better than *ἐπ' ἐκείνοις*, as the notion required seems to be rather that of *subjection* to Athens, than that of being *at the mercy* of Athens.

L. 4. *dele note on ἀντιμελλῆσαι.*

P. 433. l. 9, note, for "*ἐνεργοὶ ἅμα κάλλει*,—condition." read others take it with *ἐνεργοί*, "fully efficient, on account of their good condition." This is not satisfactory, but I do not see how the present text can be explained better.

Ib. "at one time—condition." read at one time of ships in a state of effectiveness from their good condition.

Ib. *dele end of note from* "For all that."

P. 440. l. 14, *dele note and read τὸ οὖν μεταξὺ τοῦτο, κ. τ. λ.* Can it be good Greek to say *τὸ μεταξὺ τοῦτο οἰκήματα ἔκδομήητο*, meaning, "this interval had been built upon to make quarters;" or, "had been built upon for quarters?" And if this were the construction, must we not have had in the following clause *ταῦτα δὲ ἦν ξυνεχῇ*, instead of *καὶ ἦν ξυνεχῇ*? It seems then more correct to say that the nominative *τὸ μεταξὺ τοῦτο* has no grammatical construction, whether it be that Thucydides intended at first to give the sentence a different form from what it now has, or whether it is merely an awkwardness of expression. And the passage in Herodotus, I. 180, is an undoubted instance of a similar confusion or carelessness. *τὸ δὲ ἀπὸ τούτων, αἱ ἐπικαμπαὶ παρὰ χεῖλος ἑκάτερον τοῦ ποταμοῦ, αἵμασιν πλίνθων ὀπτίων παρατείνει.*



P. 448. l. 13. note, *add.* [Dobree proposes to strike out the words ἡ βορέου as a mere gloss, added to explain the meaning of μάλλον. Göller in his second edition imagines that both the north and east winds were moist winds, so that the ice would not be firm when either of them blew. But if ever there was firm ice at all, under what wind could it take place, if it could be neither with an east wind, nor yet with a north? Surely Göller does not suppose that it would freeze harder when the wind was in the south or west? Either then we must follow Dobree in striking out the words ἡ βορέου, or it seems impossible to interpret them in any other way than that which has been followed in the former part of this note.]

P. 450. l. 14. *dele note and read Σάλαιθος ὁ Λακεδαιμόνιος.* The use of the article here gives, I suppose, a certain distinction to the individual named, and implies that he was or ought to be known in and for himself. Σάλαιθος Λακεδαιμόνιος would be, "a certain Lacedæmonian named Salæthus," as if the individual man was not very distinctly present to the reader's mind. In VIII. 39, where we read of some ships procured for Pharnabazus ὑπὸ Καλλιγείτῳ τοῦ Μεγαρέως καὶ Τιμαγόρῳ τοῦ Κυζικηνοῦ; the article merely intimates that they had been already mentioned as the agents of Pharnabazus for this very purpose, VIII. 6, and there, where they are spoken of for the first time, they are called simply Μεγαρεὺς and Κυζικηνός, without the article.

P. 452. l. 8. *dele note and read [καὶ] εἴ τι ἐβεβλαστήκει.* Dindorf, Poppo, Göller, Dobree, and Bekker in his second edition of 1832, all agree in striking out the conjunction in this place. If we suppose that the Athenians, expecting the enemy's invasions as a matter of course, left their lands round Athens and in the Thriasian plain wholly uncultivated, then the conjunction is needless, because then there would be nothing to destroy in the parts ravaged before, unless εἴ τι ἐβεβλαστήκει; that is, unless some of the trees that had been cut down had thrown out fresh shoots, or some corn had grown up of itself here and there from seed accidentally. But if the Athenians went on sowing their land, on the chance that something might prevent or delay the enemy's invasion, so that they might secure a part at least of the produce, then the conjunction is not needless, because then the enemy might ravage "both the parts of Attica, " which they had ravaged before, (i. e. the new year's crops sown " since their last invasion,) and anything which might have sprung " up of itself, (such as shoots of cut down trees,) and also those " parts of the country which they had not ravaged before." But in

this case I should have expected a double conjunction, *καὶ εἴ τι καὶ ἐβεβλαστήκει*, so that it is simpler perhaps to strike out the conjunction as it now stands, and to read merely *τά τε πρότερον τετμημένα εἴ τι ἐβεβλαστήκει, καὶ ὅσα—παρελείπειτο*.

P. 455. l. 9, note, for "the strange vicissitudes," read "the sur-prizes." *dele from* "Compare also," *and read*. But are we to read *τὸ καινόν* or *τὸ κενόν*? Either would be sense, and nearly the same sense, the word *παράλογον* expressing the meaning of each. For *τὰ κενὰ τοῦ πολέμου* are accidents which baffle all reasonable calculation, and give to the weaker side a strength which but for this chance it would not have had; such as false alarms, mistakes of time, place, numbers, &c. See Diodorus XX. 30. and 67. where the expression *τὰ κενὰ τοῦ πολέμου* twice occurs, and its meaning is exemplified in the context. And Bekker reads *πᾶν κενὰ τοῦ πολέμου* in Aristot. Ethic. III. 11. where the old editions used to read *καινά*. The actual case spoken of by Teutiaplus would be a *κενὸν τοῦ πολέμου*, because he trusted to the effects of surprize and darkness to alarm the Athenians, and give to the Peloponnesians an advantage which their real strength would not have given them. It would also be a *καινὸν τοῦ πολέμου*, a surprize properly so called; and as the two words are continually confounded, and the authority of the MSS. of Thucydides is not very great, the text in this place cannot I think be fixed with certainty.

P. 456. l. 4, note, *dele from* "On the whole, then," *and read*. Dobree proposes to read *ἢ ὑφέλωσι—ἢ ἐφορμούσω αὐτοῖς σφίσι δαπάνη γίγνηται*; or else to strike out *ἢ*, and to connect *ὅπως ἀποστήσωσιν, καὶ ὑφέλωσι, καὶ—γίγνηται*. Bekker in his edition of 1832 reads *ἀφέλωσι* and *ἐφορμούσιν*. Thus Dobree and Bekker both agree in reading *ἐφορμούσιν* instead of *ἐφορμῶσιν*, and Bekker I imagine must suppose the apodosis of the whole sentence to be in the words *πείσειν τε οἶσθαι, κ. τ. λ.* Either the passage is altogether corrupt, possibly from the loss of some words in the middle of it which completed the sense, or, if the text be allowed to be sound, the apodosis must be in *πείσειν τε οἶσθαι, κ. τ. λ.* Harsh as this may be, it is less so, I am satisfied, than any of the attempts which have been made to find the apodosis elsewhere, according to the present reading of the passage. But as I can see no satisfactory interpretation of the sentence in its present form, and as I cannot pretend to restore the true meaning, I must be content to leave it without any farther explanation.

P. 460. l. 13. *ἐν καταλήψει ἐφαίνετο. dele note and read*. Poppo

says that the subject of the verb *ἐφαίνετο* cannot be Alcidas, because he is not mentioned either in this or in the preceding paragraph, and because the Peloponnesian ships are spoken of in the next sentence in the plural number. He therefore would either take *ἐφαίνετο* impersonally, or suppose that *τὰ πράγματα* was meant to be the subject, as in such expressions as *ἐπειδὴ αὐτῷ ἐτοῖμα ἦν*. II. 98. But Alcidas had been mentioned in the preceding sentence, *αὐτάγγελοι αὐτὸν ἰδοῦσαι*, although the Peloponnesians had been just before spoken of in the plural number, so that he is probably the subject to *ἐφαίνετο*. And then the passage agrees with one which Poppo quotes from Dion Cassius, LI. 1. *ἐπεδίωξαν μὲν αὐτοὺς, ἐπεὶ δ' οὐκ ἐν καταλήψει ἐφαίνοντο ἀνεχώρησαν*.

P. 462. l. 2. *κατὰ στάσιν ἰδίᾳ ἐπαχθέντων*. "Introduced without any public authority for the purposes of a party quarrel." *ἰδίᾳ* is a necessary correction of Krüger's, which Göller has adopted; for *στάσις ἰδίᾳ* must be nonsense, there being no such thing as *στάσις κοινή*.

P. 464. l. 9, in text and note, *read προσξυνεβάλετο. dele from "where Schweighæuser," and read and Euripides, Medea, 279. ξυμβάλλεται δὲ πολλὰ τοῦδε δέματος*, on which place Matthiæ observes, "*ξυμβάλλεται τοῦδε δέματος dictum esse existimo, quia poeta cogit "taret de συλλαμβάνεσθαι, συνάρασθαι τινός, adjuvare, cujus vis in "συμβάλλεσθαι, conferre ad aliquid, quodammodo latet."* *ξυμβάλλεσθαι τινός*, is "to aid with respect to any thing," and the passage in Euripides, where the metre decides the reading, and will not allow us to substitute *ξυλλαμβάνεται*, is a strong confirmation that *προσξυνεβάλετο* is right also in Thucydides. It shows farther that *τῆς ὁρμῆς* depends on *προσξυνεβάλετο*, and not, as Poppo and Göller suppose, on *ελάχιστον*.

P. 467. l. 6, note, "construed by joining — next to nothing." *read* construed by omitting *ἀκροῶνται ὑμῶν*, as Hermann suggests, supposing these words to have been added as an interpretation. Can it be that some words have been lost between *ἀρχομένους* and *οὐκ ἐξ ὧν*, and that the gap was attempted to be concealed by bringing together the words which immediately preceded and followed it, so that the copy might exhibit no mark of imperfection? This has been a fruitful source of the corruptions of the text in many of the Latin MSS., for as the words thus violently brought together formed of course no intelligible sentence, corrections were presently tried, which disguised the original reading more completely, as they made a meaning out of words which were never intended to be connected

with each other. The Bamberg MS. of Pliny, lately discovered, has preserved many such gaps, of which no trace is preserved in the other MSS., and has thus enabled us to discover the origin of the corruption of many passages which had been only made more faulty by every attempt at correction; inasmuch as the corrections had all proceeded on a wrong supposition, that the unintelligible words were meant to be in juxtaposition with each other, and to form one complete sentence. And thus in the present passage of Thucydides, we could account for the omission of the relative *οἱ* in all the best MSS., and for its insertion in a very few as a necessary correction, if the words *οὐκ ἐξ ὧν*, κ. τ. λ. were supposed to follow immediately after *ἀρχομένους*. Similar tricks have been played with the MSS. of Diodorus; the latter half of the eighteenth book being lost, and the defect having been concealed by tampering with the concluding part of the present eighteenth book, so as to make it appear that the nineteenth book followed it immediately. The object of these tricks was to prevent a manuscript from exhibiting any visible marks of incompleteness, which might have interfered with its value in the market. See Niebuhr, *Rom. Hist.* vol. iii. note 297.

P. 469. l. 10. *τῇ ἐξ ἐαυτῶν ξυνέσει. dele note and read.* Compare the passages quoted by Poppo, [Prolegom I. p. 201.] *τῷ ἀφ' ἡμῶν αὐτῶν εὐψύχῳ*, II. 39. and *προθυμία ἀπὸ τῶν ναυτῶν*, VII. 70. Göller in his second edition has restored the old reading; but Bekker still retains the correction *τῇ ἐαυτῶν ξυνέσει*.

P. 471. l. 2, *add to note.* [Dobree says of this passage, "non intelligo;" and the explanation offered in the preceding note is certainly somewhat far fetched, and may seem to require, as Poppo remarks, the insertion of *καὶ* before *τοῖς ξυμμάχοις*. Yet if the text be sound, I do not see how the sentence can be understood in any other manner; and to insert *οὐ* before *τοῖς ξυμμάχοις* would, I think, pervert the sense entirely.]

Ib. l. 6, note, *after* "prejudices of ignorance." Others understand *τὸ πᾶν δοκοῦν* to mean, "the decree just passed against the Mytilenæans." "He must insist that what we are fully resolved upon has really never been resolved by us at all." But then we should expect *τὸ δόξαν* rather than *τὸ δοκοῦν*.

P. 472. l. 4, note, *add.* The construction I think is, "Not taking the actual fact as more credible from having yourselves seen it; but considering what you hear to be more credible, when you learn it from those who in words have found fault cleverly."

P. 473. l. 8, note, "Mr. Bloomfield takes—*ἀκολουθῆσαι*," *read.*



Dobree's conjecture, *ὁξέως δ' ἔτι λέγοντος προεπαυέσθαι*, seems however to remove the difficulty of this clause most satisfactorily. Göller understands the word *εἶναι* as following *προαισθέσθαι*, "ready" to perceive beforehand that what is said is really the case." But this cannot surely be right. I believe that *εἶναι* depends on *βουλόμενος*, or rather that Thucydides did not distinctly see what word had gone immediately before, and was confusing *βουλόμενος*, and *οἷτινες εἰώθατε* which he had used at the beginning of the sentence, or *ἄριστοι*, which occurs in one of the intermediate clauses.

P. 477. l. 13, note, *dele from* "In the following words," *and read*. In the following words *πιστήν* is interpreted by Dr. Bloomfield and others to mean *πισυήν*; and Dr. Bloomfield refers to Plato de Legg. VII. p. 824. c. *νυκτερευτήν δὲ κυσὶ καὶ πλέκταις πιστὸν μηδεὶς—ἐάσῃ—θηρεῦσαι*. According to the common sense of the word the meaning would be, "neither assured by words, nor purchased by money."

P. 480. l. 11, note, *read* should have followed Hermann in his interpretation of this passage, who, in order to avoid giving *διόλλυνται* an active signification, takes it with, &c.

Ib. *end of note*. Döderlein in his *Lectiones Homericæ*, quoted by Poppo and Göller, maintains that *ἀπολέσθαι* is used in an active sense in Homer, II. IX. 230. *ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι Νῆας εὖσσέλμους*. and he refers also to Lysias, De Bonis Aristophanis, p. 655. Reiske, where however Reiske himself has without scruple corrected *ἀπολέσθαι* into *ἀπολέσαι*. Döderlein also appeals to Sophocl. Elect. 1010. but that passage I think is also doubtful. Still I feel that the interpretation proposed by Hermann is so certainly wrong, that there is no choice between giving *διόλλυνται* an active or middle signification, or supposing that the passage is corrupt.

P. 481. l. 3, note, *dele to* "peninsula," *and read*. "For he" who has suffered evil without needful cause is more dangerous if "he shall have escaped, than one who was an enemy on equal terms;" that is, "than one who has not suffered more than he has inflicted, nor has more to complain of in his enemy than his enemy has to complain of in him."

P. 489. l. 8, note, *dele from* "With regard to," *and read*. Hermann, however, considers the words *οὐ διὰ τοῦτο—ξυμφέρον* to be the common apodosis to both clauses, *ἥν τε γὰρ ἀποφώνω* and *ἥν τε καὶ ἔχοντες*, κ. τ. λ. as if the sense were "neither if I make them out ever so guilty, nor if they should have any claims to favourable allowance, shall I advise their death, unless it be expedient for the state." But this I cannot consider to be the true interpretation. With regard to the

use of ἦν with the optative mood, Bekker has preserved the common reading, although he has corrected a similar passage in Isocrates, (de Pace, p. 168. c.) Dobree proposes either to read εἶτε καὶ—εἴεν, or else to strike out εἴεν. The present text is as old as Thomas Magister, for he notices the construction to condemn it as ungrammatical; but it does not therefore follow that it is as old as the time of Thucydides. I believe that it is not genuine, and either of the corrections proposed by Dobree seems to me to be preferable to the present reading.

P. 498. l. 3, in the text, *for δευτέρας read ποτέρας. dele the note and read τῆς ποτέρας.* I have followed Bekker in restoring the reading ποτέρας, which seems to me to be absolutely necessary to the sense of the passage. It is absurd to suppose that δευτέρας can mean ποτέρας, merely because it sometimes signifies "one of two," when the number of the objects and not their order is all that the writer wishes to notice. And every attempt to explain the passage, whilst δευτέρας is taken in its only possible sense, appears to me to be hopeless. Göller in his second edition declares himself to be of the same opinion.

P. 502. l. 11, *dele note and read.* The situations of Minoa and Nisæa are now determined by the investigations of Mr. Spratt, of H.M.S. Beacon. His map and sketch with the paper which illustrates them, were published in the Journal of the Geographical Society, vol. viii. part II. p. 205, and by the society's permission they are now inserted at the end of this volume. Minoa has long since ceased to be an island, but the mole which closed the mouth of the harbour, and on which according to custom stood one of the towers which defended the entrance of the port, may, it appears, still be traced, running in a S.S.E. direction from the rocky hill which was once the island of Minoa. The words ἀπὸ τῆς Νισαίας Göller understands to mean, "on the side of Nisæa," as opposed to τὸ ἐκ τῆς ἡπείρου a little below. Of the two towers taken by Nicias, one probably stood on the end of the mole which ran out from Minoa, and the other on a corresponding mole which ran out from the main land towards it, the entrance into the harbour lying between them.

P. 507. l. 1. "Lege οὐκ ἂν ἄλλοις." DOBREE. But the order of the words, I think, would be opposed to this correction. Göller gives the construction rightly: καὶ ἐν δικασταῖς δεξάμενοι γενίσθαι, οὐκ ἐν ἄλλοις ἢ ὑμῖν.

L. 12, note, *add* and III. 5. βουλόμενοι εἰ προσγένειτό τι κινδυνεύειν.

P. 510. l. 9, note, *insert after* "Cærites," and other people connected with Rome by what the Greeks called *ισοπολιτεία*, (see Niebuhr, vol. ii. p. 49. Eng. transl.)

P. 511. l. 16, note, "*αὐτοῖς*" *read αὐτοῖς or αὐτοῖς. dele to the end, from* "although I cannot," *and read.* I am rather inclined to take it with τὰ ξύμφορα, as Göller now does, in part at least, in his second edition, "what was for their own interest with respect to the "invasion."

P. 527. l. 12, note, *dele* "The genitive—quoted." *and read.* The genitive τῶν σωμάτων has been variously explained. The Scholiast makes it depend on σωφρονισταί; Göller takes it with ἀλλοτριούμενες, and translates it "ab urbe cives non abalienantes;" that is, "not banishing the citizens of the opposite party from their country, "but bringing their country home to its natural connection with the "men of its own race." I am inclined to think that it was meant to be followed by a substantive, so that σωφρονισταὶ ὄντες τῆς γνώμης should have had a similar clause to answer to it, καὶ τῶν σωμάτων οὐκ ἐξορισταὶ ἀλλ'—οἰκειούμενες. But as ἐξορισταὶ does not exist, nor was there a word to be found which would express the same notion, and at the same time preserve the same construction, so the expression τὴν πόλιν ἀλλοτριούμενες was substituted in its place, and the genitive τῶν σωμάτων was left without any regular construction at all. On Göller's construction the order is I think faulty; it should rather be, καὶ τὴν πόλιν οὐ τῶν σωμάτων ἀλλοτριούμενες, ἀλλ'—οἰκειούμενες.

P. 530. l. 16, *add to note.* [Poppo observes, that the use of the perfect participle *τετιμωρημένοι* in the beginning of the chapter somewhat confirms the above interpretation. But Dobree, as well as Bekker, would alter the present text; and Dobree suggests *οὐκ ἂν ἀνταποδόντες.*]

P. 532. l. 1, *add to English note.* [After repeatedly considering this passage, I am not satisfied with any interpretation which can be given of it as it now stands. Dobree would strike out *ὥς* before *εἰδέξαντο*. I should also be inclined to change *ὅτε* into *ὅτι* or *διότι*. But the chief difficulty lies in the words *τῇ ἑαυτῶν δικαίᾳ βουλήσει*, which seems to me to be utterly unlike the Greek of the age of Thucydides, not only in the novel sense of the word *βουλήσει*, a sense wholly unknown to the Attic writers, but also in their general form and construction. I cannot but suspect either that they are a corruption of some lost reading, or that they are a scholion or gloss, added at a much later period, to explain the reason of the statement



ἡγούμενοι ἔκσπονδοι ἤδη, κ. τ. λ. and that the text of Thucydides ran thus, καὶ ὅτι ὕστερον ἂν πρὸ τοῦ περιτειχίζεσθαι προείχοντο αὐτοῖς, κοινὸν εἶναι κατ' ἐκείνα, οὐκ ἐδέξαντο, ἡγούμενοι ἔκσπονδοι ἤδη ὑπ' αὐτῶν κακῶς πεπονθέναι, κ. τ. λ. Perhaps it would be still better to retain ὥς, and strike out *ὅτε*.]

P. 535. l. 15. δώδεκα μὲν ναυσί, κ. τ. λ. The sense seems to be this: Ἐβούλοντο ἐς τὴν Κέρκυραν πλεῦσαι; first, because the Athenians had only a very small fleet there at present; and secondly, because if they went immediately, they might arrive in time to take the place before that small Athenian fleet could be reinforced.

P. 537. l. 4, note, *add.* Böckh on the contrary supposes that the *πρόξενος* was appointed by his own country to look after the interests of any particular foreign nation; and that the *ἐθελοπρόξενος* took the charge upon himself without any such official appointment. The *πρόξενος*, properly so called, were rare; most of those who bear the title either in ancient writers or in inscriptions being in fact *ἐθελοπρόξενος*. See Böckh, *Corpus Inscription.* vol. i. p. 731, 732. I have said in a former note, II. 29, that the Proxenus discharged his office gratuitously. This is generally true, as far as regards any regular salary; although he received many honours and privileges from the state whose Proxenus he was, such for instance as the right of holding land in their country. But one remarkable Corcyraean inscription (Böckh, vol. ii. p. 17. *in sc.* 1840.) contains a detailed account of lands purchased by the state for the use of the various Proxeni, who in different countries took charge of the interests of Corcyraean citizens. But these lands were not granted to them as property: they were only to have the usufruct of them so long, I suppose, as they should hold their offices.

P. 541. l. 9. *δείλην ὀψίαν. dele note and read.* "The late afternoon, approaching towards evening," as *δείλη πρωία* is "the early afternoon when the sun has just passed the meridian;" *δείλος* and *δείλη* signify the sun's heat, according to Buttmann, who connects them both with *εἴλη*. See Buttmann's *Lexilogus*, in *δείλη* and *δείλος*, part II. p. 182. *et seqq.*

P. 543. l. 1. τῶν Διοσκόρων. Bekker has rightly adopted this reading from two MSS., but if not a single one had retained it, he would have been equally justified in restoring it; for Phrynichus not only mentions it as the correct form, but adds, *γελάσεις σὺν τοῖς σὺν τῷ ὕ λέγοντας*. p. 235. Lobeck. Compare the place in Athens called *Λεωκόριον*, not *Λεωκούριον*. In this, as in many other instances, the

existing MSS. of Thucydides have followed the orthography of their own age, without attempting to preserve the Attic forms of the age of Thucydides.

Ib. l. 16, note, *dele from "Neither," and read.* Poppo and Göller understand it also in the same manner, ἐν Κυλλήνῃ ὁρμούσαι. But the participle οὔσαι should then I think have been γενομένοι; so that it does not appear certain that ἔφορμος is not rather connected with the substantive, and so signifies "cruizing for, or blockading an enemy." The sense would then be "forming a fleet to cruize off Corcyra, and watch for any opportunity of gaining the island to their alliance."

P. 544. l. 16. ὧν ἦσαν αἱ δύο. "Of which number were the two well known ships, Salaminia and Paralus." So Blume explains the article, as he is quoted by Poppo and Göller in their notes.

P. 545. l. 2. ἀθρόαις μὲν οὐ προσέπιπτον. They did not attack the whole enemy's fleet collected, nor did they even attack in the centre that part of the enemy's fleet which was drawn up directly against themselves, but they attacked it on one of its extremities or wings, and sunk one ship; κατὰ κέρας clearly answers to κατὰ μέσον. Dobree, I think, strangely misunderstands the passage.

P. 547. l. 3. καὶ τὰς ναῦς περιπεύσαι. The ships were sent round to the Hyllæic harbour, because, as appears from chap. 72, that harbour was near to those parts of the city where the democratical interest was strongest, as the other harbour near the market-place was in the heart of the aristocratical quarter. But it is not so clear what is meant by the following words, ἐν δὲ περικομίζοντο, τῶν ἐχθρῶν εἴ τινα λάβοιεν ἀπέκτεινον. Dr. Bloomfield and Göller think that the subject to ἀπέκτεινον, as well as to the verb following, is "the Corcyraeans on board the thirty ships;" and εἴ τινα λάβοιεν they suppose to mean, "any of the opposite party whom they caught attempting to escape by sea." Haack and Poppo understand the words of a massacre going on in the city while the ships were sailing round. The question somewhat depends upon the very uncertain reading of the following verb, ἀπεχρῶντο, or ἀνεχρήσαντο, or ἀπεχρήσαντο. If we adopt the first of these readings, then the subject to ἀπεχρῶντο must certainly be οἱ ἐν ταῖς ναυσί; and in that case it would be most natural to make the same term also the subject of ἀπέκτεινον. But if we read ἀπεχρήσαντο or ἀνεχρήσαντο, to which the corrupt ἀπεχώρησαν of the MSS. most easily leads us, then I think the subject to the whole passage is οἱ ἐν τῇ πόλει.

P. 547. l. 7, *dele from* "Ἀνεχρήσαντο is so unusual a word," and

*read.* *Ἀνεχρήσαντο* occurs often in Dion Cassius, XLVII. 34. LI. 8. LIX. 8. But as the grammarians also quote *ἀπεχρήσαντο* as used by Thucydides in the same sense, it is not easy to decide which of these two readings deserves the preference. And then the meaning may be this: "The people sent round the ships to the Hyllaic harbour in order to have their enemies on board these ships wholly in their power when they should come to land. But they began their massacre even before the ships could get round to the Hyllaic harbour, by killing any of their enemies whom they could lay hold of in the city. Then, when the ships arrived, they murdered the men whom they had persuaded to go on board, as they were bringing them out of the vessels; and after this, they proceeded to the temple of Juno and began the butchery there." *ἐκβιάζοντες ἀνεχρήσαντο* or *ἀπεχρήσαντο*, and not *ἐκβιάσαντες*, because the massacre took place whilst the men were in the very act of landing; the multitude probably waited for them on the shore, and slaughtered them as they were coming out of the vessels.

P. 550. l. 2, *add to note.* Another way of taking the words is to make *ξυμμαχίας* depend on *αἱ ἐπαγαγαί*,—"The opportunities also of bringing in an alliance—were easily furnished," &c. But *ξυμμαχίας* cannot I think be made also to depend on *προσποιήσει*; and yet to take that word absolutely in the sense of "gain" or "advantage" seems not to be allowable.

P. 554. l. 3, *note, dele to "II. 52." and read.* "And the fair proposals of their adversaries men listened to with a careful watching of their actions, if they were the stronger party, and not with frankness and simplicity;" i. e. they did not like to trust to their enemy's words, if he were stronger than they, but looked anxiously at his actions. "Ne vous fiez-vous pas à la parole du roi?" lui disait M. de Lionne dans une conférence. "J'ignore ce que veut le roi," dit Van Bruning, "je considère ce qu'il peut." —Voltaire, Siècle de Louis XIV. chap. IX. Dobree refers *εἰ προδχοιεν* to *οἱ ἐνδεχόμενοι*. "By measures of precaution, if they (i. e. *οἱ ἐνδεχόμενοι*) were the stronger party." But surely it would be the weaker party, and not the stronger, that would be disposed to be cautious and suspicious.

P. 558. l. 10. *κρείσσους δὲ ὄντες*, κ. τ. λ. *dele note and read.* The Scholiast explains these words by *ρέποντες δὲ οἱ ἄνθρωποι τοῖς λογισμοῖς πρὸς τὸ μὴ ἐλπίζειν τινὰ πιστὴν καὶ βεβαίωτην*. Gölter understands them *κρείσσους ὄντες λογισμῷ ἢ πίστει*. But neither of these interpretations explains or justifies the extraordinary meaning thus attached

to the word *κρείσους*. Dobree says, "*Sensus est, argumentis et 'jurejurando minime moti. Angl. steeled against.'*" He connects therefore *κρείσους ὄντες τῶν λόγων καὶ τῶν ὀρκῶν*. But these genitive cases cannot be thus understood, nor can *κρείσους* simply signify *κρείσους τῶν λόγων*, even if that expression could bear the sense which Dobree gives to it ;—a point I think far from certain. Various attempts to interpret this passage have been made, and others might be added to them ; but I can see no possible interpretation of it according to the ordinary rules of the Greek language, or without deranging what appears to be the natural order and conjunction of the words. If it be not corrupt, (and Dionysius quotes it as we find it in our MSS.,) it seems to be at least untranslatable.

P. 559. l. 10. *ἐν δ' οὖν τῇ Κερκύρα, κ. τ. λ.* It is vain to deny the numerous harshnesses, to give them no stronger censure, which are contained in this chapter, and which, added to the authority of the Scholiasts, have induced me to believe that it is really an imitation of Thucydides by some other writer, and, as often happens in such cases, a caricature of his style and manner. For first, the pronoun *αὐτῶν* cannot be easily referred to *τὰ ἔργα* in the preceding chapter, and yet it can be referred to nothing else. Secondly, if the sentiment be a general one, the tense of *δράσειαν* seems wrong ; and at any rate *δράσειαν* and *ἐπέλθοιεν* do not agree with *γινώσκοιεν*. Thirdly, Göller is right in saying that the sense requires rather *ἀρχθέντες ὑπὸ τῶν παρεχόντων* than *ἀρχόμενοι ὑπὸ τῶν παρσχόντων*. Fourthly, *πάθους* is used in a sense perfectly unlike its meaning every where else in Thucydides ; and so I think is *ἀπαιδευσία ὀργῆς*, for I believe the writer does not mean "coarseness, rudeness of passion," but "ungovern-  
"ableness," which is the later sense of *ἀπαιδευσία*. Fifthly, there is the expression *ἐν ᾧ μὴ θλάπτουσιν ἰσχὺν εἶχε τὸ φθονεῖν*, where *ἐν ᾧ μὴ* seems to be used without any authority in the sense of *εἰ μὴ*, or if not, the expression is extremely obscure. But notwithstanding all this, the matter of the chapter is really very good ; and the writer of it, whoever he was, had in this respect studied Thucydides to good purpose. It is a curious question, whether or no there is reason to suppose that he was a Christian. Wasse suspected the hand of a Christian scholiast in the eighty-second chapter, where the present text has *τῷ θεῷ νόμῳ* ; but Dionysius quoting the passage reads *τῷ θεῷ καὶ νομίμῳ*. And possibly the old received reading in VII. 86, *διὰ τὴν νενομισμένην ἐς τὸ θεῖον ἐπιτήδευσιν*, where all the later editors have restored from the best MSS. *διὰ τὴν πᾶσαν ἐς ἀρετὴν νενομισμένην ἐπιτήδευσιν*, may have had its origin in a similar source. If Poppo's

conjecture were true, that Dion Cassius had imitated a passage in the present chapter, we could then scarcely ascribe it to a Christian writer; but the words of Dion, LII. 34, πολλὰ γὰρ ἡ φύσις καὶ παρὰ τὸν νόμον πολλοὺς ἀμαρτάνειν ἐξάγει, appear to me to have nothing to do with this chapter, but if they are borrowed from any part of Thucydides they more resemble the language and substance of III. 45. It is possible that a familiar acquaintance with the Byzantine writers might enable us to form some conjectures as to the date of this eighty-fourth chapter. I can only say that I believe it to be the work of a Christian, and to have been written not later than the sixth or seventh century. See the note at the end of this book.

P. 563. l. 6, *dele note and read*, οἱ τῶν Λεοντίνων ξύμμαχοι. He says "the allies of the Leontines," rather than "the Leontines and "their allies," because the argument of "an old alliance already "subsisting" could only, so far as we know, be used by the Rhégians, and not by the Leontines themselves. A fragment of a treaty of alliance between Athens and Rhégium exists in one of the Elgin Marbles, and may be seen in Böckh, Corpus Inscript. vol. i. inscr. 74.

P. 566. l. 1. [Dobree also reads ἐπανελθοῦσα.]

P. 569. l. 10, *dele the note, and see the note on II. 24.*

P. 581. l. 7. Vide an legendum, καὶ ἡλικία αὕτη βέλτιστοι, κ. τ. λ. ἡλικία ut supra c. 67. ἡλικίαν ἡμῶν διεφθαρμένην. Vid. Harpocraton. DOBREE.

P. 582. l. 11, note, *dele to "general in chief," and read* see the note on III. 25.

Ib. *end of note.* If this be so, the expression οἱ Σπαρτιῶται might imply that Macarius and Menedæus were the other two Spartans who, together with Eurylochus, made up the number of Spartan citizens usually employed in foreign commands.

P. 583. l. 9, note, *dele from "As for the," and read.* As for the tribes whose names immediately follow, it is not possible to ascertain their respective situations exactly; it is sufficient, as no military movements are here described in detail, to know that they were the several tribes or states of the Ozolian Locrians.

P. 584. l. 15, note, *dele from "But this correction," and read.* But the genitive occurs VIII. 93. ἐφοβείτο περὶ τοῦ παντὸς πολιτικοῦ. and in Xenoph. Cyrop. I. 4. §. 22. δέισας περὶ τε τοῦ υἱοῦ καὶ τοῦ Κύρου. See Poppon on Thucyd. I. 67.

P. 593. l. 1, note, *dele "Kruse's map—on the coast." and subjoin to note.* [A map of the Gulf of Arta, by Lieut. Wolfe, R.N.,

accompanied by some observations, appeared in the *Journal of the Geographical Society*, vol. iii. part I. p. 77. But as Lieut. Wolfe does not appear to have extended his survey beyond the immediate coasts of the gulf, it does not assist us in removing the obscurities in the narrative of Thucydides. We learn, however, that the hills on the east side of the Gulf of Arta or Ambracia rise abruptly from the sea to the height of 450 or 500 feet. Their northern extremity overlooks the plains of Arta or Ambracia; and here are some polygonal walls enclosing an area of considerable extent. The ascent from the plains is steep and rugged, and here commence a series of military passes as far as Karavasara, (the most south eastern point of the gulf,) commanding the high road from Albania to Greece, which leads over this ridge. It is evident that these hills were the scene of the actions described by Thucydides. Karavasara, close by the supposed ruins of Argos Amphilochichum, is eleven miles distant from the northern extremity of the range of hills, where they overlook the Plain of Ambracia. The summit of the hill supposed to be Argos is about 350 feet high; whence you see to the southward an inland lake of considerable size: but no river flows through the valley into the gulf; water at Karavasara being obtained from wells. To the eastward the hills rise abruptly to the height of about 1500 feet, and here are two peaks which Lieut. Wolfe calls Idomene. The country is still covered with oak forests; the lower hills are overgrown with a thick underwood of briars (*Rhamnus Paliurus*?) and myrtle amongst the masses of limestone rock. Close to the sea, on a hill about two miles and a half N. from Argos, are some ruins which Lieut. Wolfe calls Olpæ. And about one mile N.E. of these, across the valley of Argatha, are some extensive ruins, described as polygonal, to which he gives the name of Metropolis. But these names cannot be relied on; I have only wished to collect the facts mentioned by Lieut. Wolfe, from his own observation as to the actual nature of the country. The limestone of this neighbourhood is I suppose full of caverns and underground streams, which burst out upon the surface with a plentiful gush of water at their very source. Crenæ or wells would probably be a remarkable collection of these sources, such as occur frequently in the limestone of the central Apennines. The lake visible from the hill of Argos, which has no visible outlet into the gulf, is probably drained by some underground streams, which if they any where break out to the surface would undoubtedly rise with a very copious flow of water. An examination of the ground by one who was at once a scholar and a geographer,

would probably soon enable us to ascertain all the spots mentioned by Thucydides ; and Greece is now so accessible that, ere long, this, with many other questions in ancient geography, will in all likelihood be set at rest.

P. 599. l. 5, note, *dele from* " wherever they happened," and *read* as many as happened to have in this manner accompanied them in any numbers, began on their part also to set off running, in hopes of overtaking the Peloponnesians." οὕτως, i. e. ἐπὶ λαχανισμὸν καὶ φρυγάνων ξυλλογὴν. And he says " as many as happened to have gone " out with them *in any numbers*," ἀθρόοι, because single men, or parties of no more than two or three together, would think the experiment too hazardous.

P. 600. l. 5. ἀφικνούνται ἐπ' Ἰδομένην. The site of Idomene ought to be easy to ascertain ; for two high points called by a common name are probably seen together, and form a marked object, like the two Langdale pikes, to all the surrounding country. They must be looked for, I think, somewhere among the hills which rise immediately on the E. of the gulf, and can scarcely be in the ridge to the eastward of Karavasara or Karavanserai, where Lieut. Wolfe places them ; or at least if Idomene be there, Argos and Olpæ cannot certainly be where they are represented on his map. The ἐσβολὴ spoken of immediately afterwards is clearly the entrance into a mountain country from a plain ; but what particular pass is meant cannot be determined till the whole geography of this neighbourhood is settled. In a map of the northern frontier of Greece by Col. Baker, in the Geograph. Society's Journal, vol. vii. part I., executed from an actual survey, made in order to fix the limits of the present kingdom of Greece between the years 1832 and 1835, and apparently very accurate, there is a plain or valley represented as coming down to the shore of the gulf, just to the south of the ridge of Makrinoros, and dividing it from the ridge of mount Kastri and the hills behind Karavanserai. It may be that the ἐσβολὴ was the pass from this plain into the hills of Makrinoros, and that while Demosthenes marched straight upon the pass along the shore, the rest of the army moved by the hills farther inland, crossed the valley at a higher point, and so came upon the hills of Makrinoros above the pass where the road from Ambracia descended from them to the plain. Or again, the ἐσβολὴ may be the entrance to the hills from the plain of Arta, at the spot called Palea Kulia by Lieut. Wolfe, where there is now an Hellenic ruin on the top of a wooded knoll about 500 feet above the sea, which is a conspicuous object from every part of the

gulf. See Col. Baker's Memoir. Can this wooded knoll be one of the two summits which Thucydides calls Idomene?

Ib. l. 13, *dele note.*

L. 18, note, *dele* "If it be more—to the enemy." *and read.* That these tenses are often varied in a narration is well known; the aorist simply stating the fact, the imperfect converting it, if I may so speak, into a picture, by representing it as still going on, and not yet become wholly past. See the note in III. 22. And this must be the clue to the use of the imperfect in the present instance, and in others of the same sort, in verbs of commanding, exhorting, speaking, &c., (see Poppo on I. 119.) as *ἐλεγε* and not *ἐλεξε* is generally used to introduce the several speeches that are given at length.

P. 605. l. 6, *dele the ††. dele also the note.*

#### NOTE ON CHAP. LXXXIV.

[To be inserted at the end of Book III.]

IN the first edition of this volume I defended the genuineness of this chapter, but I am now inclined to believe that it is spurious. It is not that my opinion of the matter of it differs from what I thought of it formerly; and in this respect I think that Göllers objections to it are quite unreasonable. But nine years additional acquaintance with the language of Thucydides and of the other Attic writers makes me feel more strongly the great dissimilarity between it and the style of this chapter. And I am also more and more convinced of the general soundness of the judgment of the Scholiasts in such matters; and when the Scholiast of the Augsburg MS. (F.) says of the eighty-fourth chapter, τὰ ὠβελισμένα οὐδενὶ τῶν ἐξηγητῶν ἔδοξε Θουκυδίδου εἶναι· ἀσαφὴ γὰρ καὶ τῷ τύπῳ τῆς ἐρμηνείας καὶ τοῖς διανοήμασι πολλὸν ἐμφαίνοντα τὸν νεωτερισμόν, I think that an opinion so generally entertained by such practical judges is entitled to the greatest deference. There are many questions in which experience and knowledge are more than counterbalanced by some professional or party prejudice; and then it is rather a mark of folly to listen to them than of presumption to reject their testimony. But with the ancient Scholiasts and grammarians, there is no such deduction to be made from the value of their evidence: there was no conceivable motive to dispose them to question the genuineness of the whole or a part of any ancient composition, except the fair convictions of their critical



tact, to which long practice had given a surprising power of discernment. Putting together therefore the positive opinion of all the ancient Scholiasts, with the manifest harshnesses, and as I think the affected and caricatured expression of the language of this chapter, and considering also that Dionysius, after commenting upon and quoting at full length the eighty-second and eighty-third chapters, takes no notice of the eighty-fourth, I cannot but believe that this whole passage was added originally as a note upon, or as a brief summary of the contents of, the two preceding chapters, and that afterwards it found its way into the text. The writer was probably a Christian, and certainly was a man who understood his subject, for the matter appears to me to be quite worthy of Thucydides; and had not the writer tried to imitate Thucydides' style, and in so doing merely produced a caricature of its defects, the language of the passage might possibly have been as good as its substance. And when we consider how many thousands of persons were in the habit of reading Thucydides at Constantinople between the fourth and seventh centuries, it would be too venturous to assume that not one of them could have read him to such good purpose as to have been able to write this imitation of him.

*End of the additional Notes to Vol. I.*

gulf. See Col. Baker's Memoir. Can this wooded knoll be one of the two summits which Thucydides calls Idomene?

Ib. l. 13, *dele note.*

Ib. l. 18, note, *dele* "If it be more" to "the enemy." and *read.* That these tenses are often varied in a narration is well known; the aorist simply stating the fact, the imperfect converting it, if I may so speak, into a picture, by representing it as still going on, and not yet become wholly past. See the note in III. 22. And this must be the clue to the use of the imperfect in the present instance, and in others of the same sort, in verbs of commanding, exhorting, speaking, &c.; (see Poppo on I. 119.) as *ἐλεγε* and not *ἐλεξε* is generally used to introduce the several speeches that are given at length.

P. 605. l. 6, *dele the ††. dele also the note.*

P. 620. note c, *dele from* "in which" to "leader."

P. 632. l. 9 *from bottom, for* "is again" *read* "was again for a time."

P. 634. l. 29, *for* "absolved" *read* "absorbed."

P. 636. 3rd line *from bottom, "are not" to "us;" read* "speak a wisdom more applicable to us politically than the wisdom of even our own countrymen who lived in the middle ages."

P. 640, Appendix II., *omit the first paragraph.*

P. 641, *dele from* "It appears" to "establish it," p. 642, and *read.* I shall not here enter into the various disputed questions of the early Spartan history. What these are, and how far it is possible to determine them, may be best learnt from Bp. Thirlwall's History of Greece, to which I refer my readers. It is enough to say that, for some time before the beginning of the Peloponnesian war, the distinction between the conquering people, the Dorian Spartans, and their conquered subjects, the Achaian Perioeci, was marked in the broadest manner. Personally free, the Achaians, like the Roman commons in the earliest times, were excluded from all political power, nor could they hope that their descendants might enjoy what was denied to themselves; as all intermarriage between them and the Spartans was prohibited. Thus the Spartans having established so great a difference between themselves and their subjects, and intending that it should be perpetual, were obliged to perpetuate also that real superiority in arms, which had enabled them originally to create it. The Dorians in Sparta, &c.

Ib. *dele notes a and b.*

P. 645. *dele* "In the other Dorian" to "earlier period." p. 646,

*with the notes, and read.* Its origin belongs in all probability to a very remote period. Herodotus classes it &c.

P. 646. l. 13, *for* "demi which composed the city" *read* "local divisions of Sparta." *for* "Ægialæ" *read* "πόλις, which especially bore the name of Sparta."

Ib. l. 21, *for* "demi. But after the time" *to* "claimed and exercised." *read* "districts. But in the eighth century before the Christian æra, in the reigns of Theopompus and Polydorus, and during the first Messenian war or immediately after its close, the power of the ephori received a great extension. Bp. Thirlwall conjectures that this period witnessed the origin of that class of Spartans called *ὑπομεινόμενοι* or *inferiors*; of whom we know scarcely any thing more than that they were distinguished from the *ὅμοιοι* or *equals*; and, as their name implies, must have enjoyed a lower and imperfect franchise. It is supposed that they were either Achæians admitted to a certain share of the privileges of the Spartans owing to the pressure of the times, or the offspring of marriages tolerated under the same pressure of necessity between Spartan women and Achæians or even Helots. These new citizens became members of the great assembly of the Spartan people; but there was a small one more frequently convened for the dispatch of ordinary business, from which they were excluded; neither could they elect the members of the council of elders. They had a voice however in the election of the ephori; and that magistracy acquired a greater influence by becoming the representative of a more numerous body than before, and in the case of the inferiors their sole representative. In this capacity the ephori claimed and exercised &c."

Ib. *dele note* ".

P. 648, *dele from* "We have seen" *to* "These *περίουχοι*" *and read* "They" *dele also note* ".

P. 651, *subjoin*. I have largely availed myself of a Review of this Essay, as originally published, written by Mr. Lewis, which appeared in the fourth Number of the Philological Museum. It is quite true, as Mr. Lewis has observed, that the Spartan constitution, even without reference to the Pericæci, was aristocratical rather than democratical. But he truly observes also, that Sparta *was* an oligarchy by reason of its subject classes; "in order to maintain its power over these, it was necessary that the government should be military; and in order that the government should be military, it was necessary that it should be oligarchical." I do not think that this differs substantially from the view given in this Essay as

originally published ; although I had perhaps laid too great a stress on the powers exercised in theory by the general assembly. Yet as Mr. Lewis allows that "*legally* the Spartan government was a democracy ; but in spirit, in the practical effect of its institutions, " it was an oligarchy ;" p. 59. and as he acknowledges also that the ancient writers have called it by different names, and have dwelt often on its democratical character as being no less marked than its aristocratical, so it does not appear to me inaccurate to say, that its purely oligarchical character is seen in its relation to its Achaian subjects ; for towards them it was a mere oligarchy ; whereas in itself, although oligarchical as compared with Athens, yet it was not without such a mixture of democracy as entitled it to the name of a mixed government.

With regard to the statements which I had made as to the particulars of the early Spartan history, I am quite willing to allow that I overrated the credibility of the accounts given by Ephorus, and generally of the stories or traditions of the ante-historical period of Greece. I therefore have omitted all that part of the essay, wishing to leave the full examination of such points to those who, like Bp. Thirlwall, have studied them more expressly and with a fuller knowledge, and to confine myself rather to that historical period with which the word of Thucydides is immediately concerned.

*Omit the whole of Appendix III.* and replace it by Dr. Bishop's "Remarks on the Oars of the ancient Triremes," from Vol. II.

*Subjoin the* "Copy of a Paper on the position of Minoa," by Mr. Spratt, of H.M.S. Beacon.

The fortress of Minoa of the Megareans, which Thucydides <sup>a</sup> speaks of as an island, and Strabo <sup>b</sup> as a promontory or peninsula, appears to agree with a rocky hill surmounted by a ruined fortress, and standing on the margin of the sea south of Megara, at the distance of little more than a geographic mile ; thus agreeing with the distance given by Thucydides <sup>c</sup>, who calls it about eight stadia.

That this hill was once a peninsula, appears evident from the dry beds of two rivers which pass close to its base ; one on each side. The eastern bed winds round the back of the hill, leaving only a narrow neck of elevated ground between it and the one on the west side : it is therefore clear, that when these two rivers had commu-

<sup>a</sup> Thucyd. Book III. 51.

<sup>b</sup> Strabo IX.

<sup>c</sup> Thucyd. Book IV. 66.

nication with the sea, the intermediate neck of land, with this hill, would have been a peninsula or promontory.

These two river-beds were once the only outlets of the mountain streams which issue from the vallies on the north side of mount Geraneia; for the ancient course of the eastern bed, although now ploughed over and cultivated, can be traced through the plain to the northward, as far as its junction with that river whose torrents at present flow in an easterly direction towards the shallow bay of Tikho, crossing the site of the long walls which connected Megara with Nisæa and Minoa, and losing themselves in the swamps bordering that bay. Although vestiges of the walls are not found in the bed of the river, yet, on examining the ground near it, the evidence is convincing that its present course does cross their site, as at a short distance from it, on the Megarean side, their foundations may be traced in a direction transverse to the course of the river, and towards the castellated hill before mentioned.

The dry water course on the western side of this isolated hill can be traced to within two or three hundred yards of the eastern one, and as it has no communication with any other mountain stream, it may not be unreasonable to suppose that formerly the river split there into two branches or mouths. This hill would then have been an island, as Thucydides calls Minoa; and if it was so in his time, it is not more than probable that the subsequent deposit of earth brought down by this stream, during the four succeeding centuries which elapsed between his time and that of Strabo, should have joined it to the main by a neck of land or isthmus. To accomplish this, no very great deposit was requisite, as the historian says "the bridge of communication between Minoa and Nisæa was "over a swamp, or morass." But to identify this hill still more clearly with the site of Minoa, it is necessary to discover near it the ruins of the town of Nisæa, which, it appears from Thucydides, was situated at the harbour formed by the island Minoa.

That any considerable remains of the many important edifices mentioned by Thucydides should now be found, cannot be expected, where there is such extensive evidence of the changes undergone in the neighbourhood from the action of the rivulets when swollen by the mountain floods in the rainy season. Indeed, from the level form and small elevation above the sea of the whole plain, it is very probable that the greater part of it is an alluvial deposit. Yet that a town, besides the fortress on the hill, was here, is evident from the many vestiges that are seen on its eastern side, between the

sea and a low rock which stands in the plain a short distance to the northward. Among these remains are four small heaps of ruins with massive foundations. In one of which there are three small broken shafts of columns erect, and wanting apparently only the fourth to complete the original number. Probably they were monuments or temples<sup>d</sup>; and two Greek churches which are now in ruins, but standing on two ancient foundations, will not be unfavourable to the supposition. Another church, Agios Nicolaos, which is perfect, also occupies the site of an ancient building, but it stands nearer to the sea.

The wall built by Nicias<sup>e</sup>, the Athenian general, in order to prevent ingress or egress to or from Minoa by the bridge, was hastily thrown up, and it is therefore natural to suppose that it was not a work in which durability was studied; and, consequently, its entire disappearance does not weaken the conjecture that the above-mentioned ruins were those of Nisæa. On the other hand, the bridge of communication may well be supposed to have been of greater strength, and therefore likely to have some part still remaining. Now, between the base of the hill on its north side, and the opposite bank of the dry bed of a former river, there are three platforms of heavy buildings; one of which lies immediately at the foot of the hill, another on the edge of the opposite bank, and the third is nearly central; and as the course of that former river-bed clearly and indisputably passes between them, it is more than probable that the bridge of communication may be recognised in these ruins; the general appearance of which in nowise militates against this supposition.

The extent and number of the ancient remains in this plain are, however, too great to be considered as all belonging to Minoa; and the fortified hill is equally inconsistent with the idea of the whole being Nisæa, for no mention is made of its having an acropolis; though such a conspicuous and important strong hold as this hill could not have remained unnoticed. A division, therefore, of these ruins, appears the only means of determining the site of either Minoa or Nisæa; and, in the first place, it may be assumed as almost conclusive evidence that the fortified hill was Minoa, and that the ruins in the plain are those of Nisæa, when we state that distinct remains of an ancient mole are to be seen extending from the south-eastern end of this hill, and curving to the eastward,<sup>f</sup> so

<sup>d</sup> Thucyd. Book IV. 118.

<sup>e</sup> Ibid. III. 51.

<sup>f</sup> Strabo IX.

as to have formed a harbour between the hill and those ruins; for Strabo expressly says that the port of Nisæa was formed by the island or promontory of Minoa.

The fortress on the hill, which I shall now call Minoa, was originally built of courses of quadrangular blocks of limestone quarried from the hill on which it stands; but the greater part of the present ruins are of a more recent date, exhibiting no regularity in either the size or shape of the materials, and intermixed with travertine, and with a soft shelly sandstone often found in the Morea and in Attica. A high tower of the same style of building projects from the north wall, and being similar to those commonly erected by the Venetians, it may help to indicate that the repairs of the fortress were made at the time when the country was in their possession.

Although there exists so much evidence in favour of the sites of Minoa and Nisæa being here, a few remarks on the adjacent coast may be satisfactory. At the distance of nearly half a mile to the eastward of these ruins, there is a small rocky peninsula, and further off two islands, the inner one of which affords shelter to a few of the small class of coasters. It has therefore been supposed, as this is a port of the Megareans of the present day, and formed by an island, that this island was Minoa.

That any encroachment, either of the land or sea, could have taken place, so as to alter the general features of the island or peninsula, is disproved by their rocky shores; for they both, as well as the ridge of hills from which the latter extends, are entirely of a limestone formation, which in its nature is extremely hard. No conjectured uplifting of the land, or fretting away of the coast, can therefore plausibly account for any difference in the locality of this place from the descriptions of Thucydides or Strabo. Now the inner island is distant from the promontory about two hundred yards, with seven fathoms water between them; they could not therefore have been connected by a bridge: nor was the peninsula ever an island, as its isthmus is of equal height with the extremity. Consequently, as both differ so materially from the descriptions of Minoa, in two points so necessary to determine its position, and as both are destitute of any remains of either a fortress or habitations, it must be sought for elsewhere.

The long range of hills that terminate in the promontory of Tikhon, and from the western end of which the little peninsula juts out, from its proximity to the ruins (supposing the whole of them to be



Nisæa), might be assumed to be Minoa, because it also may have been at one time an island. But Pausanias,<sup>8</sup> who alone speaks of the relative magnitude of Minoa, calls it a *small* island; whereas this range of hills is three miles in length, and could never have been less as an island; for its lowest part, near the head of the bay of Tikho, is twenty-five feet above the level of the sea. The size of this ridge, therefore, as an island, is a strong objection to the supposition.

As the places described, both before and after Minoa and Nisæa, are found in succession in Strabo's description, it may perhaps be some guide towards fixing their situations to consider them in that order. First, Crommyon is described, then the Skironides rocks, next Minoa, afterwards Nisæa, the five islands follow, and Salamis after them. The promontory of Minoa in that case should be found between the Skironides rocks and Nisæa. This, then, will also be a good argument against the supposition of the long range of hills having been Minoa, for Nisæa would then have been a few stadia nearer to the Skironides than to it; and had Nisæa been so situated, it appears likely that it would have been mentioned before Minoa. Besides, as no ruins remain on any part of the range to denote its ever possessing a fortress, the supposition has little to support it. There are, indeed, on each extremity, some portions of a modern wall of loose stones, perhaps for defensive works, and also a very perfect wall across the hill, from the bay of Tikho to the coast on the opposite side, but this was built by the Megareans during the late war. In short, there are no ruins of antiquity.

There is yet some difficulty in accounting for the five islands, which Strabo says are passed in sailing from Nisæa towards Attica, before arriving at Salamis. The probability is that he included the islet which lies close off the S.W. extremity of Salamis; but if that should not be admissible, and we are hereby driven to suppose the abovementioned long range of hills to have been an island when he wrote, then there is at once an end of the hypothesis that those hills were Minoa; for Minoa, *he says*, was a promontory.

<sup>8</sup> Paus. Attic. XLIV.



## NOTE ON CHAP. LXXXIV.

[To be inserted at the end of Book III.]

IN the first edition of this volume I defended the genuineness of this chapter, but I am now inclined to believe that it is spurious. It is not that my opinion of the matter of it differs from what I thought of it formerly; and in this respect I think that Göller's objections to it are quite unreasonable. But nine years additional acquaintance with the language of Thucydides and of the other Attic writers makes me feel more strongly the great dissimilarity between it and the style of this chapter. And I am also more and more convinced of the general soundness of the judgment of the Scholiasts in such matters; and when the Scholiast of the Augsburg MS. (F.) says of the eighty-fourth chapter, *τὰ ὠβελισμένα οὐδενὶ τῶν ἐξηγητῶν ἔδοξε Θουκυδίδου εἶναι· ἀσαφὴ γὰρ καὶ τῷ τύπῳ τῆς ἐρμηνείας καὶ τοῖς διανοήμασι πολὺν ἐμφαίνοντα τὸν νεωτερισμόν*, I think that an opinion so generally entertained by such practical judges is entitled to the greatest deference. There are many questions in which experience and knowledge are more than counterbalanced by some professional or party prejudice; and then it is rather a mark of folly to listen to them than of presumption to reject their testimony. But with the ancient Scholiasts and grammarians, there is no such deduction to be made from the value of their evidence: there was no conceivable motive to dispose them to question the genuineness of the whole or a part of any ancient composition, except the fair convictions of their critical tact, to which long practice had given a surprising power of discernment. Putting together therefore the positive opinion of all the ancient Scholiasts, with the manifest harshnesses, and as I think the affected and caricatured expression of the language of this chapter, and considering also that Dionysius, after commenting upon and quoting at full length the eighty-second and eighty-third chapters, takes no notice of the eighty-fourth, I cannot but believe that this whole passage was added originally as a note upon, or as a brief summary of the contents of, the two preceding chapters, and that afterwards it found its way into the text. The writer was probably a Christian, and certainly was a man who understood his subject, for the matter appears to me to be quite worthy of Thucydides; and had not the writer tried to imitate Thucydides' style, and in so doing merely produced a caricature

of its defects, the language of the passage might possibly have been as good as its substance. And when we consider how many thousands of persons were in the habit of reading Thucydides at Constantinople between the fourth and seventh centuries, it would be too venturous to assume that not one of them could have read him to such good purpose as to have been able to write this imitation of him.

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Page 5. line 1. "Saltem *ἡσύχαζον*. Sed vix dubito quin de-  
"lendum *ἰπ' ἀπλοίας* et servandum *ἡσύχαζεν*." DOBREE.

P. 11. l. 13. δι' ὀλίγης παρασκευῆς.—"Verte, *cum non sat diu occu-  
"patum esset, ut bene munitum esse posset*." DOBREE.

P. 13. l. 10, note, *dele* "He—*εἶναι*," and *read*. But then we must read *ἐπισπάσσεσθαι* and *προθυμήσασθαι*, for "he thought it  
"would draw them on," must require the infinitive future and not the aorist; and, on the other hand, *προθυμήσασθαι* must be in the aorist, as Dobree saw, and proposed accordingly to correct the tense, or else to read *ἐπισπάσσεσθαι αὐτοὺς ἡγεῖτο*, and to leave out *προθυμήσασθαι*.

L. 14. κατὰ τοῦτο. Verto *quamobrem*, ut *ἦλθες δὲ κατὰ τί*; Nub.  
240. DOBREE.

P. 14. l. 2, note, *dele from* "The sense," and *read*. The construction of what follows is difficult, but I believe that *βουλέσθω* alone is to be repeated, *μᾶλλον δὲ βουλέσθω ὁμόσε χωρῆσαι τοῖς ἐναντίοις ἀπερискέπτως εὐελπίς καὶ ἐκ τούτων ἂν περιγεγόμενος*.—"Let him  
"choose rather to go straight to meet his enemies with an un-  
"considering cheerful hope, and thus likely to get over the danger." Several MSS. read *χωρήσας*, and if we prefer this reading, the sense will be, "but rather let him choose to be thought wise, by having  
"gone straight against his enemies, and by having thus in all like-  
"lihood got over the danger." And this would agree with Hermann's rule, that "participles of the aorist with *ἂν* can never have  
"any other than a past signification." See notes on Viger, note 281. But this rule will not always hold good, and Elmsley considers the expression *λοιπὸς ἂν* as almost equivalent to the future. Notes on Medea, 764, 5. See also Kühner, Gr. Gr. §. 455.

P. 15. l. 5, note, *add.* [The conjunction *μὲν* is acknowledged by the Palatine MS. E. as well as by Dionysius. If we admit this, and read merely, *μενόντων μὲν ἡμῶν ξύμμαχον γίγνεται*, the construction will not be unlike that in I. 40.—*Κορινθίους μὲν γε ἔσπονδοί ἐστε, κ. τ. λ.*]

Ib. l. 8, *subjoin to SCHOL.* Poppo insists that there is no such thing as a dative absolute, and that therefore Thucydides must have written *ὑποχωρησάντων*. I believe that the dative here affords another instance of what is called the dative of relation, such as it has been explained in the note on III. 98. "But if we retreat, we shall find" that the ground, though difficult in itself, will yet be very practicable, if there is no one to hinder." Of course he means, that although it was in itself difficult *to the enemy*, yet it would be practicable *to them*; but this is so self-evident that it was perfectly needless to insert *τοῖς πολεμίοις*. But the easiness of the ground to the enemy is spoken of, not absolutely, but as a disadvantage to the Athenians, and therefore we have the dative *ὑποχωρήσας* prefixed to the sentence, to show that the fact, *τὸ δυσέμβατον καίπερ χαλεπὸν ὃν εἶπορον ἔσται μηδενὸς κωλύοντος*, is taken as bearing upon the Athenians, and so far as it affects them.

P. 25. l. 14, note, "The cotyle—wine measure," *read.* The cotyle was one fourth part of the choenix, or about seventeen sol. inches, or something more than four-sevenths of a pint wine measure.

P. 30. l. 4, *τούτῳ ξυνείναι*] "*τούτῳ ξυνείναι* forsan delenda; vel, "quod malim, leg. *οὕτω ξυνείναι*." DOBREE. [The words *τούτῳ ξυνείναι* are so difficult, (for I allow that the interpretation given of them above is scarcely satisfactory,) that I should be glad to accept Dobree's conjecture. If the present text be genuine, I cannot see however that *τούτῳ* can be made to refer to any other word than *μέρος*.]

P. 31. l. 1, note 4, *dele from Μήποτε.*

P. 35. l. 10, note, *add* "but the first interpretation is to be preferred."

P. 41. l. 2. "*Αὐτοὶ* malim (quomodo ni fallor Scholiast.) ob *ἐτέραν*, (p. 42. l. 1.) "*ne quid dicam de ἐπιβληθείᾳ.*" DOBREE.

P. 45. l. 2. *dele note and read αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι.*] The construction might have been *τὸ τοὺς Λακεδαιμονίους προεἰπεῖν*, or, *ὅτι προεἶπον οἱ Λακεδαιμόνιοι*, or, *αἴτιοι ἦσαν οἱ Λακεδαιμόνιοι*. But, as in Latin, the number of the verb is suited to either nominative; and speaking logically, *αἴτιον* is more properly the subject of the proposition than *οἱ Λακεδαιμόνιοι*.

P. 56. l. 12, note, *add.* [There is a relief representing a trireme in the museum at Naples ; but it shows how little such representations can be depended on for giving us any real knowledge. The oars dip in the water almost perpendicularly, and by looking underneath, the points of two more rows may be observed, one within the other, and the innermost row seemed to pass through the keel. But the oars of the outer row are made to touch one another along their whole length, and are made at such an angle with the ship's side, and so long in the blade, as to involve a physical impossibility of working them.—No reliance, therefore, can be placed on the accuracy of any part of the representation.]

P. 57. l. 12, note, *dele from* "But the usual" *to* "set upon them," *and read.* Poppo, Göller, and Dobree, prefer the latter sense given by the Scholiast, "most difficult to deal with." "They would have the enemy on their rear, light armed, and the most difficult to deal with, arrows, darts, stones, and slings, making them strong at a distance, nor was it possible so much as to get near them." Thucydides says οἷς μὴδὲ ἐπελθεῖν οἶόν τε ἦν instead of οἷς οὐδὲ ἐπελθεῖν, because all the sentence may be considered as Demosthenes' reasons for the dispositions which he was going to make, and therefore as partaking of the character of the oratio obliqua.

P. 58. l. 15. αὐτοῖς.—*Lege αὐτοῖς*, i. e. Lacedæmoniis. Vid. c. 34. init. προσηύκτοισιν, sc. οἱ ψιλοί.—DOBREE. That αὐτοῖς refers to the Lacedæmonians is undoubted, but the necessity of the change to αὐτοῖς does not appear.

P. 60. l. 15, note, *for Recte, &c., read.* The old interpretation of the word πῆλοι, was "caps" or "hats." Levêque objected that there was no reason why the cap should be mentioned particularly rather than any other part of the soldier's defensive arms ; and referring to the origin of the word as connected with the Latin "villus," he understood it of cuirasses rather than of caps, the term itself being general, and signifying what is termed in English "felt," whether this felt be used for a cap or for a cuirass. And Levêque has been followed by Poppo and Göller. On the other hand, πῆλος is the well known term for the common hat or cap of the Lacedæmonians, such as is seen in the representations of Castor and Pollux, the Spartan heroes ;—who were drawn as wearing the πῆλος, "quia Lacones fuerunt, quibus pileatis pugnare mos est." Paullus Diaconus, Epitom. Fest. Götting therefore, urging this and other arguments, insists that πῆλοι in this passage of Thucydides can mean only caps or hats. Geschichte der Römischen Staatsver-

fassung, p. 13. note 7. And there was a reason why the headpiece should be mentioned particularly, if we remember that the arrows were likely to be shot up into the air, so as to fall down into the midst of the Spartan ranks ;—and under such circumstances the soldier's head was the part most exposed ; and the insufficiency of his head-piece a point especially to be noticed.

P. 62. l. 15. ἄλλως ἔφη πονεῖν σφᾶς.] “Se frustra laborare,” i. e. exercitum totum. DOBREE in Indic. Thucydid.—See V. 71. §. 3. note. But because the Messenian, although including himself in the Athenian army, yet did not consider himself as a principal person in it, the accusative σφᾶς is used rather than the nominative σφεῖς, as if the persons spoken of were distinct from the speaker.

P. 69. l. 15, note, *add.* [Poppo says that ἅμα ἔφ and νυκτός (see §. 4.) cannot signify the same point of time, and therefore that ἅμα ἔφ must be taken with πλέοντες, and that the arrival of the fleet on the coast of Corinth may have been delayed by the nature of the voyage. But ἅμα ἔφ and νυκτός may refer to the same time, just as Thucydides calls the same time ἔτι νύκτα καὶ αὐτὸ τὸ περιόρθρον, II. 3. The order and run of the words, however, are in favour of joining ἅμα ἔφ with πλέοντες, and it is possible, certainly, that the fleet may have left Athens in the cool of the morning, and have waited during the heat of the day between Salamis and the main land, so as not to come near the Corinthian coast till night-fall. But it appears from c. 43, that the right wing of the Athenian army was engaged with the enemy as soon as it had landed, εὐθὺς ἀποβεβηκότι, and we cannot suppose, that the army had been kept on board all night, after arriving on the coast in the evening or before midnight. It is more likely that the fleet left Piræus in the evening, arrived on the enemy's coast just at day-break, and that the army was disembarked immediately.]

P. 77. l. 10, *add to note.* Nonne sensus est, *ut summum jus exigeretur*, vel, *ut conditiones severæ statuerentur* ? DOBREE.

P. 79. l. 1, *add to note.* Ἄν ἄλλως ἐξάγειν ? DOBREE.

P. 79. l. 9, *add to note.* [Göller in his second edition makes the two principal clauses of the sentence to be καὶ ἅμα οἱ πολλοὶ σφᾶς αὐτοὺς διέφθειρον—καὶ βαλλόμενοι ὑπὸ τῶν ἄνω διεφθάρησαν, and he supposes the three participles καθιέντες, ἀπαγχόμενοι, and ἀναλοῦντες σφᾶς αὐτοὺς, to be so many illustrations of the general statement σφᾶς αὐτοὺς διέφθειρον.]

P. 87. l. 14, note, *dele from* “But is it not” to “Ἀθηναίων.”

P. 90. l. 3, note, *for* Unless indeed, &c., *read.* [I still think

that if the words τοῖς Ἀθηναίοις had been meant to depend on the latter part of the sentence, the genitive would have been used rather than the dative; for τοῖς Ἀθηναίοις ὡς γίγναιτο τις ἀπόβασις cannot certainly signify, "as any landing of the Athenians took place," but must rather mean, "as the Athenians effected or obtained a landing," as if it were a point of difficulty, the accomplishment of which was a thing acquired or gained. But Thucydides seems to speak merely of the simple occurrence of the descent, and this, together with the order of the words, determines my belief that τοῖς Ἀθηναίοις was meant to depend on ἡσύχασαν, and not on γίγναιτο.]

P. 96. l. 1, *add to second note.* [Poppo thinks that ἐπιστρατεύουσι τοὺς μὴ ἐπικαλουμένους merely signifies, "ad illos qui ipsos non accer-  
"sunt expeditionem faciunt," and that the words are not meant to convey any notion of hostility.]

P. 98. l. 1, *add to note.* [Poppo and Göller, however, strike out the comma before ὅτι πέφυκε, and translate, "quod Sicilia in duas  
"gentes, (propr. gentibus eam habitantibus in duas partes,) divisa  
"est;" thus making ἡ Συκελία the nominative case to πέφυκε. This makes the construction of τοῖς ἔθνεσιν apparently easier, inasmuch as it may be called an incorrectness to make it depend on ἐπίαςιν, for the Athenians did not attack both of the nations of Sicily, but one only. Yet I believe that this is, notwithstanding, the true construction, and that τοῖς ἔθνεσιν ὅτι δίχα πέφυκεν ἐπίαςιν means the same thing as ὅτι τὰ ἔθνη δίχα πέφυκεν, ἐπίαςιν τῷ ἐτέρῳ δι' ἑχθροῦ.]

P. 102. l. 4, *add to second note.* [Compare Sophocl. Œd. Tyr. 977. Dindorf. τί δ' ἂν φοβοίτ' ἄνθρωπος ᾧ τὰ τῆς τύχης  
κρατεῖ, πρᾶνοια δ' ἐστὶν οὐδενὸς σαφής;]

P. 104. l. 3, *add to note.* [Poppo in his notes on this passage, Pars III. vol. III. p. 205, 206, accedes to Hermann's opinion, and defends γιγνώμεθα. But it is quite clear that the stress of the sentence does not lie in the last clause merely, διάφοροι δὲ οἷς οὐ χρεὶ κατ' ἀνάγκην γιγνώμεθα, and still clearer that the clause, φίλοι μὲν ἂν τοῖς ἐχθίστοις, is not meant to contain a possible alleviation of the Sicilians' condition, (as Poppo supposes, paraphrasing it thus, "forsitan Atheni-  
"ensibus inimicissimis amici fiamus, quamquam ne id quidem certum  
"et exploratum est,") but one of its inevitable and worst evils. The contingent success, ἄγαν εἰ τύχοιμεν, relates, as I have said in my original note, to revenge obtained by any one state through the Athenians' help upon its particular enemies. If the text therefore be in other respects sound, I should still prefer γιγνώμεθα. But if here, as in some other places, our present MSS. exhibit only a

patched reading, intended to hide a gap in the older MSS. from which they were copied, then various conjectures might be made as to its restoration, but till older and better MSS. come to light, we must be contented to leave it in uncertainty.]

P. 105. l. 9, *dele note, and read* †ὕφ'† ὑμῶν αὐτῶν.] I prefer Dobree's correction, ἀφ' ὑμῶν αὐτῶν, to the stopping adopted by Bekker, Poppo, and Gölle, who connect the words with what follows, ὑφ' ὑμῶν αὐτῶν—τοῦτο παθεῖν. One of the two methods of correction, however, appears necessary, for a man cannot be said to do a thing ὑφ' ἑαυτοῦ, in the sense of "in obedience to himself," as I formerly interpreted it: at least I know no instances of such an expression.

P. 107. l. 15, *add to note.* [Bekker's conjecture τῇ τότε seems probable as well as plausible.]

P. 109. l. 10, *dele note.*

P. 115. l. 15, *note, for* "The verb" *to* "see the note," *read.* Poppo and others make ἀπεσταύρουν the principal verb, which cannot be, I think, because "the fortifying with stakes or palisades such "points as might need it" can in no sense be considered the principal idea of the whole sentence, to which the preceding clauses are subordinate,—but is in fact co-ordinate with them, expressing one part only, as they express other parts, of the general notion contained in περιτείχιζον. And the amended stopping, in which I have followed Bekker's edition of 1832, makes the whole construction clear, which is as follows:—περιτείχιζον—νομίζοντες—ἀρξάμενοι δέ, —καὶ διοικοδομήσαντες,—τάφρον τε διελομένη ἡ στρατία,—ἔκ τε τοῦ προστατείου χρώμενοι. With regard to the last clause καὶ κόπτοντες τὰ δένδρα—ἀπεσταύρουν, I am not sure whether we should regard the finite verb ἀπεσταύρουν as used by confusion instead of the participle; or whether it would not be better to make the former sentence end at χρώμενοι, and to make what follows from καὶ κόπτοντες τοῖς ὑπὸν ἔρμα another sentence by itself.

Ib. *for* "Haack" *to* "launched," *read,* τῆς Νισαίας depends upon ἐκατέρωθεν, according to most of the editors; and it may be taken, I suppose, as explaining the term ἐκατέρωθεν; but is it not possible that it may depend on τὸ πρὸς Μεγαρίας? "Having built a cross wall "on both sides from the long walls to the sea, on the side of Nisæa "looking towards Megara." According to any construction, the words τῆς Νισαίας are out of their proper place.

P. 117. l. 2. in text, †τε† *read* δέ. in note, *for* τοῖς—Sparta, *read,* τοῖς δὲ Λακεδαιμονίοις.] It appears now from Bekker's smaller edition, that three of the best MSS. support his correction of δέ instead of

τε. There can therefore be no longer any hesitation as to admitting it into the text.

P. 122. l. 7, *dele note and read, τοῖς δὲ ξυμπάσης, κ. τ. λ.*] That something here is corrupt, seems evident. Various corrections are proposed, of which Dobree's first seems to me one of the neatest, οἷς δέ—ἐκάστου κινδυνεύει. One might correct also ἐκάστῳ simply, and insert either γὰρ after ξυμπάσης, or οὖν after εἰκότως. For the sense is clear, namely, that the enemy might naturally be willing to risk a battle, seeing that each general among them staked only a part of his whole national force, ξυμπάσης τῆς δυνάμεως, and also a part only of the force actually engaged, τῶν παρόντων. So that if the whole army were cut off, still the loss of each state would be but small; and still farther, the army might be defeated without being destroyed, and the loss might fall wholly or chiefly on one wing, so that as the soldiers of each state occupied only a part of the line of battle, the loss of any one state might possibly, even in the event of a defeat, be next to nothing. The expression ἐθέλειν τολμᾶν resembles I. 71, βουλομένων ἑμῶν προθύμων εἶναι.

P. 124. l. 9, *dele note and read, ὑπ' ἐλαχίστων γενομένη.*] Because, probably, not all of the restored exiles, and still less of their friends who had been left in Megara, were concerned in the perfidy of this revolution, any more than the whole aristocratical party of Athens approved of the crimes of Critias. But a few daring men effected the revolution, tacitly countenanced, probably, by the aristocratical party in general, who thought the worst oligarchy better than the ascendancy of the popular party. What Thucydides notices as remarkable is, the long duration of a government which owed its existence to a violent revolution, and that too a revolution effected by a very small number of active instruments: ὑπ' ἐλαχίστων γενομένη ἐκ στάσεως μετάστασις. I have therefore followed Duker and the later editors in adopting the reading γενομένη instead of νενομένη.

P. 126. l. 3. οὐ πολὺ ὕστερον—ἐσπλεύσας Λάμαχος—ἀπόλλυσι.] The words οὐ πολὺ ὕστερον refer to the loss of the ships, and not to their entrance into the Euxine, for that had taken place before Antandrus was recovered. Λάμαχος—ἐς τὸν Πόντον ἐσεπεπλεύκει.

P. 126. l. 5. ὕδατος ἀνωθεν γενομένου.] Poppo understands ἀνωθεν to mean "cœlitus," but is there any instance in the early Greek writers in which ὕδαρ ἀνωθεν γενομένου is used as synonymous with ὕδαρ ἐξ οὐρανοῦ γενομένου? Thucydides uses the word ἀνωθεν often, but never in the sense of ἐξ οὐρανοῦ. I believe that the words mean, "Rain having fallen in the interior," "in the upper country." It is



well known that *ἀνωθεν* does not always strictly signify "*from above*," but also "*above*" simply, as in III. 68. IV. 108. VII. 63.

That *ὕδωρ ἐγένετο* will signify "*there was rain*," without any addition of *ἐξ οὐρανοῦ* or *ἀνωθεν*, may be seen from Herodotus VIII. 12. *ἐγένετο δὲ ὕδωρ ἅπλετον διὰ πάσης τῆς νυκτός.*

P. 127. l. 13, *add to note.* [All the existing information respecting the constitution and magistrates of Boeotia may be found in Böckh's Introduction to the Boeotian Inscriptions, in his *Corpus Inscription. Græcar.* p. 726—732, or in a shorter compass, in Hermann's *Polit. Antiquit. of Greece*, §. 179. Böckh supposes that Lebadea, Anthedon, and Chalia, were the three sovereign states of the league in the Peloponnesian war, which Thucydides has not mentioned. The statement of Strabo, referred to in my original note respecting Okalea, is represented by Poppo to be a mistake; but it will be found IX. p. 410, or IX. 2. §. 26 of Siebenkees' and Tzschucke's edition. *Περὲν δὲ τῆς Ἀλιαρίας, καὶ Μεδων, καὶ Ὠκαλίας.*]

P. 131. l. 4, note, line 3, *dele* "*and Göller*," *and add to note.* [Göller in his second edition has restored the common stopping. I am still inclined to follow Bekker in connecting the words *καὶ μετὰ ὄπλων γε* δὴ with what follows. But see on the other hand Poppo's note, p. 254.]

P. 139. l. 3, *add to note.* [Plato, *Republic.* VIII. p. 567, b. *ὑπεξαιρεῖν δὴ τούτους πάντας δεῖ τὸν τύραννον, εἰ μέλλει ἄρξαι, ἕως ἂν μήτε φίλων μήτ' ἐχθρῶν λήπῃ μηδένα.*]

Ib. l. 7, *add to note.* [Dr. Bloomfield and Poppo understand *κοινῇ* to signify "*impartially*," as if Brasidas professed to regard Arrhibæus, no less than Perdiccas, as one entitled to just and friendly treatment on the part of Lacedæmon. This suits the sense of the passage well, but it appears to me a forced interpretation of the word *κοινῇ*.]

P. 140. l. 6, *dele note and read.* *ἐκ διαφορᾶς.*] "*Post altercationem et dissensionem haud amicam cum Perdicca.*"—Bauer, approved by Poppo. The expression appears to me rather to resemble that of *ἐκ βίας*, or *ἐκ παρασκευῆς*, *ἐκ παρατάξεως*, where the sense is very nearly that of an adverb. *ἐκ διαφορᾶς ξυγγίγνεται* seems to mean, "*Brasidas has an interview with Arrhibæus in decided opposition to Perdiccas*," "*in actual quarrel with him.*" See Kühner, *Gr. Gr.* §. 543. 3.

P. 141. l. 17, *add to note.* [The above explanation is disapproved of both by Poppo, vol. iii. p. 272, and by Göller in his second edition; but I do not see what they would offer in place of it. Unless we

decide that the text is corrupt, and proceed at once to correct it, there is no remedy but that the explanations of this and many other similar passages must be harsh and open to objection, because the text is not to be made out according to the common rules of language. We have therefore but a choice of anomalies, and it is much easier to see what is clearly wrong than to determine what is right. It is possible that the conjunction *τε* in the words *κινδυνόν τε τοσόνδε ἀνερρίψαμεν* was meant to have its corresponding conjunction in the following clause in some such way as this, *ὑμᾶς τε ἀξιούμεν μὴ ἐναντιώσασθαι τῇ τε ὑμετέρᾳ αὐτῶν ἐλευθερίᾳ*, κ. τ. λ. and that the form of that subsequent clause being altered, the preceding clause became ungrammatical.]

P. 143. l. 6, *add to note*. [Compare, however, V. 14, and the note there. Poppo says, that *στρατῶ* may be so easily understood with *νηϊῆ*, as it follows almost immediately, that it is not necessary to strike out the words *τῶ ἐν Νισαίᾳ*. And certainly the indirect nature of the argument, in which the main conclusion is left to be supplied by the reader, is exactly paralleled in the passage referred to, V. 14.]

P. 145. lines 1. and 7, *dele the notes*.

P. 146. l. 10, note, *dele from* "As it is—" *and read*. The dative depends on *ξυμφέρει*.

P. 149. l. 3, note, *for* "After *παῦσαι* must be repeated *ἄρχοντας*," *read* "After *παῦσαι* must be repeated *ἀρχῆς*, or, what is the same in "point of sense, *ἄρχοντας*."

P. 153. l. 2, *dele note and read*. *καὶ σταυροὺς παρακαταπηγνύντες*, κ. τ. λ.] A rampart was made, consisting chiefly of the earth thrown up from the ditch, with a palisade set along it; but they threw in besides other materials, such as brushwood obtained from the vines which grew round the temple, and stones and bricks procured by pulling down the adjacent houses. That the vines were used in building the rampart or wall, appears from ch. 100, and their use appears to have been to form a sort of wattling to keep the earth together; as at Platæa, the clay for the besieger's mound was rammed into flat cases or frames of reeds; *ἐν ταρσοῖς καλᾶμου ἐνείλοντες*, and as the earth was enclosed besides in a wooden frame, *ὅπως μὴ διαχέοιτο ἐπὶ πολὺ τὸ χῶμα*, II. 75, 76.

P. 155. l. 11, note, *dele from* "The construction" to "κ. τ. λ." *and before* "Dobree" *insert*. [The construction is *τούτοις οἷς ἂν ἄλλος ἐπὶ οὐχ ὁμοίως ἐνδέχεται λογισμὸν καὶ τοῦτῳ ὅστις τὰ μὲν ἑαυτοῦ ἔχει*, κ. τ. λ. "Does not allow or admit of deliberation for those who

"are invaded by others," &c., i. e. "does not so much allow them to deliberate, as those who are themselves the invaders."]

P. 159. l. 11. text, read "*ἀμυνουμένους*," and in var. lectt. *ἀμυνουμένους* Bekker. ed. 1832. Dobræus. Vulgo *ἀμυνομένους*.

P. 167. l. 10, *dele note and read*. *πᾶν δ' εἰκὸς εἶναι*, κ. τ. λ.] I am inclined to read τὸ πολέμῳ—κατειργόμενον, which Gøller also prefers. "And every thing, it was likely, which was done under the pressure of war and some instant danger, would come to be something pardonable, even in the judgment of the god." In this manner *ξύγγωμον* keeps the sense which it has in III. 40, *ξύγγωμον δ' ἐστὶ τὸ ἀκούσιον*. For *πρὸς τοῦ θεοῦ*, "in the judgment of the god," see Poppo's note, p. 322, and compare I. 71.

P. 171. l. 6. *ψιλῶν—πολὺς ἀριθμός*. But Thucydides had said before, that the light troops had set off for their homes before the Bœotian army came up, so that not many of them were present at the battle. See ch. 90 and 94. *οὐ παρεγένοντο ὅτι μὴ ὀλίγοι*. Dr. Bloomfield explains this by supposing that they were overtaken and cut off by the Bœotian cavalry in the pursuit, not having got far enough to be out of reach of the enemy after the battle.

P. 184. l. 4. *dele note*.

P. 185. l. 4. *dele note*.

P. 186. l. 15, note, *dele from* "also VII." to "*ἀφανισθείσαν*" and insert "and IV. 120. quoted by Haack, τῆς Παλλήνης ἐν τῷ ἰσθμῷ ἀπειλημένης." *dele also from* "*Μηδέν*—"

P. 189. l. 21, note, *after* "—note there." *insert*. [Poppo and Gøller understand the word to mean, "having taken all the furniture out of the houses." And this is supported by III. 68, where the Thebans are said to have taken away in the same manner all the furniture out of the houses of Plataea.]

P. 190. l. 16, note, *dele from* "But—."

P. 191. l. 1. *dele note*.

Ib. l. 3. *† τοῖς δ' ἐκ τοῦ ἴσου — κρατήσιν†*. This clause is clearly corrupt, and various corrections have been proposed, but none of them appears to me to be entirely satisfactory. The sense required must be something of this sort, "If Brasidas were still more successful, the consequence would be that they would lose their men taken at Sphacteria, and after all would run a risk of not being finally victorious." Coray's correction approaches, I think, most nearly to the true reading, *κινδυνεύειν* (or *κινδυνεύσειν*) *καὶ μὴ κρατήσιν*. But the words *τοῖς δὲ* appear to be corrupt also; for it does not appear who are meant by *τοῖς δὲ*, nor is there any

obvious construction for the dative case. Göller makes it to be the Latin ablative, and understands it of the other soldiers of the Lacedæmonians, as opposed to those who had been taken at Sphacteria. "They would lose some of their men, and with the rest they would run a risk of not being victorious."

P. 194. l. 11, *add to note*. [Poppo supplies οἱ Τροϊζήνιοι, from τὰ ἐν Τροϊζῇνι, as the nominative case to ξυνέθεντο; supposing that a treaty had been made between the Trœzenians and the Athenian garrison in Methana, fixing the limits within which each should confine themselves, in order to prevent a perpetual desultory warfare.]

P. 198. l. 8, *add to note*. [Poppo rightly observes, that ἐσίοι is here required, and not ἐσίη.]

P. 200. l. 19. †αὐτῇ† *read αὐτῷ*, and *add to note*. [I believe, however, that αὐτῷ is the true reading, notwithstanding the agreement of so many of the MSS. in αὐτῇ, and therefore I have restored it to the text.]

P. 203. l. 24, *note*, for "of the aristocratical party," *read* "few in number."

P. 208. l. 5, *dele note and read*. "Dele vel μηδὲ vel οὐ." DOBREE. The sense is clearly this, "Fear not any superiority of numbers in others, for neither are you come from such forms of government as have many ruling over few, but rather the smaller number ruling over the greater." And therefore, according to all the rules of language, one of the two negatives, as Dobree and others have seen, ought to be omitted. But if we compare the expressions, οὐδ' εἰκὸς χαλεπῶς φέρειν αὐτῶν μᾶλλον ἢ οὐ κηπίον—νομίσαντας ὀλέγωρησαι. II. 62, and again, ὥμων τὸ βούλευμα—ἐγνώσθαι, πάλιν ὄλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους. III. 36, we may perhaps doubt whether the present text, however ungrammatical, is not genuine; and whether the confusion or carelessness is not to be ascribed to Thucydides, rather than to his copyists.

Ib. l. 11, *text*, *read εἰκάσω*. and in var. lectt. *after* "Poppo." *read* [Sed Poppo in annott. 'nunc εἰκάσω scribendum esse vix dubito.']

P. 213. l. 12, *dele note and read*. Göller, Poppo, and others, understand these words as follows:—"And for the time to come he cherished a hatred of the Peloponnesians, which was a feeling strange to his mind, as he had been so long used to hate the Athenians; and departing from his natural interests, he was contriving how with all speed he might make peace with the Athenians, and get rid of the Peloponnesians." I can offer nothing more satisfactory than this, yet one would suppose that the words

τῶν δὲ ἀναγκαίων ξυμφόρων διανοστής must answer to τῇ μὲν γνώμῃ—οὐ ξύνηδες μῖσος εἶχε; which, according to the above interpretation, they do not, and the particle μὲν has nothing to answer to it.

P. 220. l. 3, *add to note?* [Compare Herodot. VII. 205, where he says, that Leonidas selected his three hundred men from τοὺς κατεστρώτας, καὶ τοῖσι ἐτύγχανον παῖδες ἔόντες.]

P. 221. l. 19, note, *for* "in the country, &c.," *read*, and, as Thucydides tells us in another place, (if the Ὀρεσθίων of V. 64. gave name to the district here called Ὀρεσθίς,) in the country of Mænalia. See Müller, Dorier, vol. ii. pp. 442 and 445. of the original German edition.

P. 231. l. 12, *dele from* "And yet—."

P. 234. l. 9, *dele note and read.* κατῆλθεν] Because the walls of Amphipolis did not reach up to the summit of the hill, so that Cleon in approaching the town descended from the higher ground from whence the view of it had first opened on him. See Appendix, p. 410.

P. 235. l. 13, note, *dele to* "— I. 40." *and read.* Göller explains this passage by supposing that οὐσης should be supplied after καταφρονήσεως, because the sense of ἀνεν προόψεως is equivalent to μὴ γενομένης προόψεως. Dobree says, "An subaudiendum e contrario "μετά? ut plena phrasis sit, καὶ μὴ μετά καταφρονήσεως ἀπὸ τοῦ ὄντος." Poppo professes that he can give no satisfactory explanation of the construction, nor do I think that any can be given according to the rules of the language, although both Göller and Dobree have given the meaning of the passage rightly.

P. 266. l. 1, *add to note.* [Göller in his second edition still adheres to his original interpretation. His most important objection to my interpretation arises from the change of tense from νομίζοντες to νομίσαντες. But Poppo observes, that "post interpositiones sæpe "non idem, sed simile vocabulum vocabulive flexionem repeti," and he refers to Xenoph. Cyropæd. VII. 2. 24. ἀγνοῶν ἄρα ἐμμαντὸν—ταῦτ' οὖν ἀγνοήσας δικαίως, ἔφη, ἔχω τὴν δίκην.]

P. 269. l. 16, *add to note.* [To this Poppo objects, "At quis "initium belli ab iis quæ homines cogitent et parent, non ab iis quæ "gerant hostiliter, numerabit?" He therefore follows Acacius and Dodwell in thinking that the present text is corrupt, and in proposing to read ἐντὰ ἔτη καὶ δύο μῆνας; as he holds that the date of the renewed war should be fixed at the descent made by the Athenians on the Laconian territory, in the summer of the eighteenth year of the war, mentioned by Thucydides VI. 105. This would perhaps

have been a more reasonable way of reckoning, but as the date afforded by the present text coincides exactly with the meeting at Lacedæmon in the winter of the seventeenth year, at which meeting it was determined that the war should be renewed with vigour and Attica invaded, I cannot but think that Thucydides meant to take the determination as equivalent to the act, and calculated the beginning of the second war from that resolution.]

P. 271. l. 13. *καὶ ξυνέβη μοι φεύγειν, κ.τ.λ.* "It was my fortune to be "an exile for twenty years," not "to be banished for twenty years," as if that had been his sentence. See Thirlwall's Hist. Gr. vol. iii. p. 288, note. The words *γενομένη παρ' ἀμφοτέροις τοῖς πράγμασι* must express his having been present at the resolutions and actions of both parties, and therefore must refer to his life before and after his exile. Dr. Thirlwall thinks that he was present at the battle of Mantinea, but I would not willingly believe that he was in the field with a Spartan army against his countrymen, and that when Nicostratus fell fighting for Athens, Thucydides was, like Xenophon at Coronea, fighting against her. Yet it is true, as Dr. Thirlwall observes, that some expressions in his account of the battle of Mantinea appear to indicate that he was an eyewitness of it; and as Athens was not then at open war with Lacedæmon, he may have regarded the campaign as fought against the Argives rather than against the Athenians. Nor would his accidental presence in one battle imply that he devoted himself to the Lacedæmonian interest, or had transferred his affections from Athens to Lacedæmon,—a charge which the whole tone of his history disproves, as well as the statement that most of his exile was passed on his own property in Thrace.

Ib. l. 15, *dele note to "knowledge."*

P. 278. l. 11, *dele 2nd note and read.* "The Bœotians were certainly "not despised by the Lacedæmonians, yet both they and the Megarians might think that they had been slighted and neglected, "both in the terms of the peace and in the preference which had "been given to the Athenian alliance."—Thirlwall's Hist. Gr. vol. iii. p. 316, note. The Bœotians and Megarians took neither side,—not the Lacedæmonian, for they felt that the Lacedæmonians had slighted them; not the Argive, for they thought that the Argive democracy would suit them less than the constitution of Sparta.

P. 284. l. 1, *add to note.* ["The reading *Δικτιδῆς* is unintelligible; *Διῆς* inconsistent with V. 82. Poppo's conjecture, "*Χαλκιδῆς* or *οἱ Χαλκιδῆς*, seems the most probable."—Thirlwall, Hist. Gr. vol. iii. p. 319, note. It might be said that the revolt of Dium

from Athens, mentioned V. 82, was the consequence of their having thus taken possession of Thyssus; that the people of Dium proposed to deal with the neighbouring cities as Mytilene was going to deal with the other cities of Lesbos; and that being checked by Athens on the application of the Thyssians, Dium chose openly to revolt. But the words *Ἀθηναίων οὖσαν ξύμμαχον* as referred to Thyssus, seem to imply that the other people mentioned were *not* the allies of Athens, and therefore they could not have been the Dians. The conjecture of Poppo, therefore, seems probable.]

P. 291. l. 23. *εἰρημένον ἀνευ ἀλλήλων*, κ. τ. λ.] "No such clause occurs in either of the treaties, nor is there any which appears to require such a construction. But perhaps it was understood to be implied either in the concluding article of the treaty of alliance, (*ἣν δέ τι δοκῇ*, κ. τ. λ.) or in the provision made for the case in which the territory of either party should be invaded; when neither was to conclude a peace with the enemy without the other's consent. It may, however, have been the subject of a distinct subsequent decree, such as the one mentioned V. 80, as following "a treaty of alliance."—Thirlwall, *Hist. Gr.* vol. iii. p. 322, note.

P. 295. l. 11. *νομίζοντες—ἀποδιδόναι*. "*Hoc quoque* (oppidum) non minus quam captivos ita *se reddidisse*." [Immo "*reddere*," POPPO.] SCHOLEFIELD.

P. 298. l. 16, *dele from* "The" to "groundless,"

P. 300. l. 17, *dele note*.

P. 302. l. 13, *dele note*.

P. 308. l. 15, note, *dele from* "And this" to "inadmissible." and read "I should without hesitation adopt &c." and add. Bekker and Göller in their latest editions both prefer the reading *σφῶν*; and Göller compares VIII. 97. *σφῶν ἐπὶ τὸν Πειραιᾶ*.

P. 310. l. 17, *dele note and read. ἀναβάντας*] I have adopted this reading, because, according to Bekker's edition of 1832, it is found in three MSS. besides being, as I think, absolutely required according to the rules of the language. The passage in ch. 41, *οὐκ ἑόντων*, —*ἀλλ' εἰ βούλονται, ἔτοιμοι εἶναι*, is not a parallel case. There the nominative is the case that would be naturally used, as it refers to the party speaking, and it is only irregular because the genitive absolute had been used before, instead of *ὡς οὐκ εἶων*. But here *ἀναβάντας* does not refer to the party speaking, and the nominative therefore would be a mere solecism.

P. 311. l. 17, *dele note and read. τε, καὶ*.] Poppo observes rightly, that the conjunctions *τε—καὶ*, show that both parts of the sentence

refer alike to the Lacedæmonians. The words therefore signify, "The Lacedæmonians, however, were quiet, and saw the festival thus pass by, without offering to disturb it."

P. 314. l. 3, note, *add.* [Poppo thinks that the temple here spoken of could not have been at Argos, because the Argives are said to have been *κυριώτατοι τοῦ ἱεροῦ*, an expression which implies that some other people had something to do with it also. But still the temple may have been at Argos, and if the Argives had the chief control of it, other states may have had the right to go thither with sacrifices on certain occasions, without any infringement of the paramount rights of the Argives over the temples of their own city.]

P. 316. l. 2, note, *add.* [Göller translates, "sed agmen ducentes die quarto a fine Hecatombei tum hoc die tum per omne tempus usque ad initium Carneorum, i. e. per decem fere dies Epidauriorum agrum incursione vastabant." He adds, "per ipsa Carneā ab armis recedebant, nam ea universis Doriensibus sacra erant. Hinc patet, ex Vat. H. Græv. (B.K.h.) legendum esse *ἐσέβαλλον* pro *ἐσέβαλον*." Bishop Thirlwall says, "The Argives began their march, on a day which they had always been used to keep holy, and made an irruption with the usual ravages into the Epidaurian territory." He translates, therefore, *καὶ ἄγοντες—πάντα τὸν χρόνον*, "although they were always in the habit of keeping this day sacred." But can Thucydides have written *καὶ ἄγοντες* as signifying *καίπερ ἄγοντες*? Yet the interpretation given in my original note must be wrong, so far as relates to *πάντα τὸν χρόνον*: for the words cannot signify, I think, *δλην τὴν ἡμέραν*. I am unable therefore to find any explanation of the passage which is altogether satisfactory.]

P. 319. l. 5, note, *add.* [Göller in his second edition proposes to strike out the conjunction *δὲ* after *πυθόμενοι*, referring the participle to the preceding clause, and interpreting *ἐξεστρατεύσθαι* simply, "profectos esse ad bellicam expeditionem."]

P. 338. l. 3, note, *add.* ["It seems rather more probable from Pausan. VIII. 27. §. 1, that there had been, as Wachsmuth suggests, I. 2. p. 86, a partial removal of the original inhabitants before the Peloponnesian war."—Thirlwall, Hist. Gr. vol. iii. p. 363, note. This may have been so, but I do not think that the passage in Pausanias outweighs the reasons given above, for believing that Orneæ, at the time of the battle of Mantinea, was still inhabited by its old population, and not by Dorian colonists from Argos.]



P. 339. l. 14, note, *for* "the strength of the lochus was doubled," to "eight enomotiae," &c., *read* "the strength of the lochus was quadrupled, by being made to consist of four double pentecostyes, "containing each not two but four enomotiae," &c.

*Ib. Subjoin to the note.* [It has been objected to the above note, both by Bishop Thirlwall and by Poppo, that if the mora of Xenophon was called lochus before the end of the Peloponnesian war, we must suppose that the same name was given to two entirely different divisions of the same army, to that commanded by the polemarch as well as to that commanded by the lochagus. But the taxis at Athens seems similarly to have been used in two different senses, (see IV. 4, note,) and it does not seem to me improbable that the name of the great divisions of the national army should have been also applied to the smaller bodies of which they were composed: the name itself being of a general character, and expressing, I suppose, no more than our word "band;" so that it might be given to any number of men which was complete in itself, and not necessarily a mere fraction of a larger body. Now the small lochus was complete in itself, with its two pentecostyes and four enomotiae, and commanded by its lochagus, and was no doubt sometimes employed separately; but when two of these were united, the larger body still retained the same name, being still a complete and distinct body, but as it contained now two lochagi of equal rank, it was put under the supreme command of a higher officer, called polemarch or general, to whom the two lochagi were of course subordinate.]

P. 348. l. 1, note, *add.* [Poppo says, that the "five lochi" must be the *πρεσβύτεροι*, from the absence of the article: and that they are called *πρεσβύτεροι*, not as consisting of old men, but of men of maturer years than the thousand chosen young men, spoken of just before. The only question is, whether *πέντε λόχοι* may not be considered so much of a proper name as not to require the article; otherwise Poppo's interpretation is undoubtedly just.]

*Ib.* l. 5, note, *add.* [Poppo and Güller both condemn this interpretation; and Güller, while adopting Bauer's explanation, "*quia non effugerant priusquam opprimebantur*," adds, "*Formula τοῦ, τοῦ μὴ plerumque consilium significat, interdum effectum; hic causam indicat, ὅτι οὐκ ἐφθασαν.*" But what authority, either of reason or example, there is for this last assertion, I do not know. I should prefer Bauer's interpretation if the Greek would allow it; but if the sense of the passage be what he supposes it to be, the genitive

must, I think, be altered into the dative or ablative, τῷ μὴ φθῆναι.]

P. 355. l. 1, note, *dele* "Is it possible &c."

P. 356. l. 10. ἐπιδείξαντας—ἀπιάλλειν. "The treaty was to be communicated to the allies of each, but was not to depend upon their sanction." "The οἷκαδ' ἀπιάλλειν may perhaps refer to the same precaution which the Spartans adopt with the Argive ambassadors, Thucyd. V. 41." Thirlwall, Hist. Gr. vol. iii. p. 352. and note. Göller understands the passage thus: "Sparta and Argos were to shew the treaty to their respective allies, for them to accede to it if they thought proper; but if the allies disapproved of any thing, or wished to add to the treaty any new articles, then they were to send them to Sparta and Argos for their approval also." Neither of these interpretations is altogether satisfactory, but Bishop Thirlwall is right, I think, in referring ἀπιάλλειν to Lacedæmon and Argos, and not to the allies. The question is, what was meant by οἷκαδ' ἀπιάλλειν; whether it was that the new articles or objections made by the ambassadors of the allies were to be sent home to the governments of the allies for their ratification, or whether it was that the ambassadors of the allies, if dissenting from the treaty, were to be sent away to their own homes, that they might not by their intrigues attempt to unsettle the relations between Argos and Lacedæmon.

Ib. l. 12, *dele the note*.

P. 363. l. 8, note, *dele from* "if the text," and *read*. [Göller in his second edition understands ἀγγέλων of the Lacedæmonian party in Argos, who kept up a constant communication with Sparta; and he compares VII. 73. ἦσαν γὰρ τινες τῷ Νικίᾳ διάγγελοι τῶν ἔνδοθεν. I am inclined now either to agree with Dobree and Poppo, that we should read Ἀργείων for ἀγγέλων, and strike out Ἀργείων after ἔξω, or with Bekker in his edition of 1832, that we should strike out ἀγγέλων altogether.]

P. 374. l. 7, note, *add*. ὑμεῖς ὄντες νησιῶται (ἡμῶν) ναυκρατόρων (δυντῶν) καὶ (διὰ τοῦτο) ἀσθενέστεροι (τῶν ἄλλων scil. ἡπειρωτῶν) εἰ μὴ περιγένοισθε. "If you do not hold out against us."—Scholefield. [Poppo says, "εἰ μὴ περιγένοισθε si superiores non fueritis recte valere possunt, dummodo hæc non ita intelligamus si nos in potestatem non redegeritis, sed si nos non repuleritis, re infectâ redire coegeritis." If this be so, then certainly ναυκρατόρων may depend on περιγένοισθε. But I still think that another verb would be more according to the

spirit of the sentence, and that its place is but awkwardly supplied by *εἰ μὴ περιγένοιθε.*]

P. 378. l. 2. *ἐς ἅπαν τὸ ὑπάρχον ἀναρρίπτοῦσι.* Ducas and Göller understand these words to mean, "for those who stake their property wholly," taking *ἐς ἅπαν* separately from *τὸ ὑπάρχον*. I would rather take *ἀναρρίπτοῦσι* with *κίνδυνον* understood, in its usual sense, and understand *ἐς ἅπαν τὸ ὑπάρχον* with respect to, or, reaching to their whole property.

Ib. l. 5, first note, *add.* [Bekker says in his edition of 1832, "commodius legatur οὐκέτι λείπει," and he would omit, I suppose, *ἔτι* before *φυλάξεσθαι.*]

P. 383. l. 6, note, *dele from* "There should," *and read.* [Göller makes *τῆς γνώμης* to depend on *πιστότεροι*, and I think that he is right; the genitive here, as in so many other instances, answering to the English ablative, "in feeling." *τῆς γνώμης τῷ ξυγγενεῖ* cannot, I think, be taken together, for *τὸ ξυγγενές* cannot signify *τὸ ὅμοιον*, and in its literal and proper signification *τὸ ξυγγενές τῆς γνώμης* is absolute nonsense. Neither is it true historically, so far as we know, that the Melians resembled the Lacedæmonians in their national character.]

*Omit* "Collation of the Venetian MS. marked V." *from* p. 423. *to* p. 460.

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### VOL. III.

Page 15. line 16, note, *add* [Poppo approves of Bekker's correction *πέμψαι.*]

P. 17. l. 18, *dele the †† and the note, and read* *ἐν τοῖς κοινοῖς.* So Polybius, I. 59. *χορηγία μὲν γὰρ οὐχ ὑπῆρχε πρὸς τὴν πρόθεσιν ἐν τοῖς κοινοῖς.*

P. 18. l. 5, note, *add* ["Si quid inde commodi nacti essent, si res "prospere cessissent." BAUER. "Rectè quidem." POPPO.]

P. 25. l. 3, note, *dele from* "whether by" *to* "enmity," *and read* and making him feel our superiority.

P. 26. l. 6, note, *dele from* "Lastly."

P. 27. l. 3, text, *read* *ξυναπολέσαι.*

P. 29. l. 5, *dele note.*

P. 38. l. 1, note, *add* [Vid. Xenoph. Anabas. V. 7. §. 35. *τὰ δὲ*

χρήματα ἃ ὑπέσχοντο Τιμασίῳ καὶ Θώρακι, ἐψευσμένοι ἦσαν. ubi ἐψευσμένοι est "quum falso prædicassent." Poppo.

P. 41. l. 9, note, *dele* to "—not. 283." and read "Priore ἂν alterum, "quod ad ἰσχύειν additum est, præparari vidimus ad II. 41." Poppo. That is, the particle ἂν is not to be taken with the participle, even when the participle, as here, has a conditional sense; (for ξυγκραθὲν is equivalent to εἰ ξυγκραθείη;) but it shews by anticipation that the sentence is going to be conditional. Compare Kühner, Gr. Gr. §. 455. Anmerk. 2.

P. 44. l. 4, *dele* note and read ἀπαρχή. Compare Plato, de Legibus VII. p. 806 d. γεωργίαι δὲ ἐκδεδομέναι δούλοις ἀπαρχὴν τῶν ἐκ τῆς γῆς ἀποτελοῦσιν. [Dr. Bloomfield has by mistake cited this passage from the 8th Book of Plato de Legg. instead of the 7th.] The Syracusans had obtained the sovereignty of the soil in some parts of the Sikelian country, but left the land in the hands of the old possessors, burdened with the payment of a certain part of the produce either in kind or in money to the sovereign.

P. 46. l. 9, *dele* note and read [τὸν δὲ καὶ αὐτόθεν σίτρον — ἄγειν. "Ὁ αὐτόθεν σίτρος est, id frumentum quod hic suppetit, tantum frumenti quantum hic (ad usum bellicum) paratum est." Poppo. "We must carry with us our home supply of corn," according to Poppo's interpretation; but they would not surely take it all, and Poppo's qualification, "quantum hic ad usum bellicum paratum est," is inserted without any authority. Τοῦ δὲ καὶ αὐτόθεν σίτρον would be a better reading; "We must also carry with us some of our home supply of corn," &c.]

P. 54. l. 3, note, *dele* "I should rather" to the end, and read The only question is as to the meaning and place of the word πρώτη. Göller in his second edition takes it with ἐκπλεύσασα; "For this expedition, which sailed out first, belonging to a single city, and consisting of a force of Greeks, was the most costly &c." πρώτη seems to be used in distinction from the second expedition sent out under Demosthenes and Eurymedon.

P. 55. l. 2, *add* to the 2nd note [Göller understands by αἱ ὑπηρεσίαι "the servants of the sailors," and Poppo agrees with him, if the text be allowed to be sound. But the servants, i. e. the slaves, of the sailors would never have been especially encouraged by additional pay, while the sailors themselves, except the thranitæ, received only the state's allowance. What however was meant by the word ὑπηρεσίαι is not so easy to determine, nor do I know of any existing information which can decide the question.]

P. 57. l. 5, *dele the English note and read* [Compare the use of the word, *προσαναγκάζειν* in VII. 18. Poppo however prefers *προεπετελέκει.*]

P. 65. l. 3, [*πολιορκούντο* *ἀν.* "Would be blockaded," i. e. would be cut off from all provisions and so obliged to surrender. Poppo asks, How could they be blockaded by the Syracusans, if the Syracusans had retired into the harbour of Tarentum? But there should only be a comma at *Τάραντα*, and then the difficulty vanishes. "If when" their light squadron arrives on the coast we do not choose to fight, "we have only to go into Tarentum, and the enemy will then be" at a loss what to do; for if he stays on our coast we should "blockade him, employing our ships in cutting off his supplies, "without risking a general action." Hermocrates does not mean that his fleet was to be laid up or remain inactive at Tarentum, but that it might retire thither when it was convenient, and then come out again to harass the enemy without fighting him.]

P. 68. l. 5, note, *add* [Mr. Keightly has reminded me of several passages where the expression *δήμου προστάτης* is certainly not to be understood of any particular office, and he contends that neither is it to be so understood here. I think he is very probably right, nor did my original note maintain the contrary; but only that when a particular office was meant, which appears sometimes to be the case, *δήμου προστάτης* and not *δημιουργός*, or any thing else, was the proper title of it.]

P. 70. l. 13, *dele the* (*), dele also the note l. 14, and read l. 13.* *μέγα γὰρ κ. τ. λ.* ["The ships will have enough to do to get to" Sicily at all, and to carry such stores of all sorts as will be needed, "they cannot therefore carry besides an army large enough to cope" with the population of a great city." There is no reason therefore to violate the construction by connecting, as I did in my former edition, the clause *τὴν τε ἄλλην παρασκευὴν κ. τ. λ.* with *οὐθ' ὀπλίτας ἰσοπλήθεις.*]

P. 71. l. 7, note, *dele to* "ships." *and read* "An army settled in a" camp immediately after leaving its ships."

P. 75. l. 7, *dele note and read* [*ἀλλ' ἔτι καὶ νῦν κ. τ. λ.* That something here is corrupt seems certain; I think also that the words *ἀλλ' ἔτι καὶ νῦν* belong to what follows, *τὸ κοινὸν ἀῤῥετε.* The simplest correction would be to strike out the words *ἢ ἀμαθέστατοι*—*Ἑλλήνων*, or else to omit the two words *ἀξυνετώτατοι* and *έστε.* The present text seems to have been made out of the original text and its marginal gloss, both of which seem mixed up together. Thucydides could scarcely have written both *ἀξυνετώτατοι* and *ἀμαθέστατοι.*]

P. 88. l. 7, text, read *ἐφορμισθέντας*, *dele note to ἐπαναχωρήσαντας*, and read [*ἐφορμισθέντας*. It seems to shew the difficulty of coming to a certain decision as to some passages in Thucydides, that my former note, defending the old reading *ἐφορμηθέντας*, should have seemed satisfactory to Gölle, and should have induced him to restore *ἐφορμηθέντας* in his 2nd edition, whereas I myself on farther consideration believe it to be faulty. The aorist participles may not be confounded with the present, and the sense of *ἐπαναχωρήσαντας* cannot be "whilst retiring," or "in order to retire," but "having retired." The sense must be, "when they had retreated from their display of their force under the walls of Syracuse, and had brought their ships to land, Megara was to be the place which should be made the chief naval station." Lamachus did not expect the war to last till winter, but the fleet after landing the army could not remain off Syracuse, and it must retreat to some point where it might lie safely. And such a point Lamachus thought was to be found at Megara, as in fact the Athenians afterwards did find such an one at Thapsus.]

P. 89. l. 17, *dele note and read* *ἐπλεον ἐπὶ κέρως κ. τ. λ.*] "They sailed on towards Syracuse in a single file, having with them all the rest of their ships except ten, but ten they had sent on before" &c.

P. 93. l. 8, *dele note*.

P. 95. l. 8, note, *add* [*τρόπῳ* is confirmed almost beyond a doubt by a passage quoted by Poppo from Dion Cassius, XLIII. 13. p. 349 Reimar, where speaking of Cæsar's conduct towards those whom he wished to get rid of, he says, *ὅσους μηδενὶ ἀξιόχρεω ἐγκλήματι μετελθεῖν ἐδύνατο, ἐν τρόπῳ δὲ τινὶ ἀφανεῖ ὑπεξήρει.*]

P. 96. l. 1, note, *add* [Gölle in his 2nd edition interprets the words as meaning *ἐπετίθενσαν*—*καίπερ τύραννοι ὄντες οὗτοι*. "These men for tyrants, i. e. considered as tyrants, paid very great attention to virtue." *ἐπὶ πλείστον δὲ τύραννοι*, "in the greatest degree for tyrants," or "considered as tyrants."]

P. 98. l. 3, note, *add* [*ἐν τῇ πρώτῃ στήλῃ*. Is it possible that this can mean "on the first face or front of the monument," supposing it to have been like a square pedestal, with the inscription continued in all the four sides?]

P. 99. note, col. 2, *dele* "in III. 84. and," *dele also from* "Ἐν ᾧ μὴ," *to* "harmless power."

P. 111. l. 13, note, *add* [At Thucydides *hic non vult dicere, navigare in partem ulteriorem Siciliæ, sed præternavigare oram*

Siciliæ ulteriorem. \* \* Hâc autem significatione πλεῖν τὰ ἐπέκεινα τῆς Σικελίας æque Græcum videtur ac περιορμίζεσθαι τὸ πρὸς νότον, περιορμεῖν τὰ πρὸς τὸ πέλαγος, et similia, de quibus vid. adnot. ad III. 6. Perspexit idem nuper Goeller. Porro.]

P. 112. l. 15, note, *dele* "See——" *to the end and read* [Göller also has inclosed the conjunction καὶ in brackets, in his 2nd edition.]

P. 114. l. 9, *dele the English note and read* [Quidni vero recte dictum sit; und ausserdem dass sie auch ohnedies gedachten, *mit der Rustung fertig zu seyn* (perfect) um nach Katana zu gehen? Quare statim subjicit, ἐπεὶ δὲ ἐροῖμα αὐτοῖς καὶ τὰ τῆς παρασκευῆς ἦν. GÖLLER. Göller's German translation runs thus in English, "And besides "that they purposed even without this, *to be in readiness with their baggage* to march to Catana."]

P. 121. l. 1, note, *dele from* "I would rather" *to the end, and read* [There can be no doubt that ἡπακούσεται is here used in a passive and impersonal sense, and αὐτοῖς is probably the dative of the agent, and not of the object. εἰ ᾗσιν αὐτοῖς ἡπακούσεται is, "If they should have to obey on easier terms."]

P. 128. l. 24, note, *dele from* "But——" *and read* [And this is probably the true sense; the islanders of the Ægean being chiefly alluded to, most of whom were of Athenian origin. See Thucyd. I. 12.]

P. 133. l. 15, note, *dele to* "——sense."

P. 153. l. 10, note, *dele from* "Immediately," *and read* [ἐφ' ὁποῦναις. "And at the same time by attacks with our soldiers on the land "side."]

P. 162. l. 1, *dele note and read* [τὰς προσβάσεις. The surface of Epipolæ, speaking generally, may be called a triangle on an inclined plane, of which the city was the base. The sides of the triangle are two lines of steep descent, more or less precipitous; and it appears that no road led up to them from the country below, either on the north or south of Syracuse. All approach to Epipolæ therefore was by the apex of the triangle, where the high ground breaks off abruptly, being divided by a gap from the Hyblæan hills beyond, and here the roads from the plains of Syracuse and of Thapsus meet, joining the road which came in along the Hyblæan ridge from Leontini and the interior of the island. The προσβάσεις then, or ways of approaching Epipolæ, were the roads or paths which ascended the ridge in particular places, through openings in the line of the cliffs. There were perhaps some such on the northern side, as for instance what is now called the Scala Greca, by which the

Catania road ascends from the plain of Thapsus. But the principal approaches were by the apex of the triangle, by the gap under Euryelus, from whence they mounted to the summit of the ridge.]

P. 163. l. 7, note, "north of Thapsus : " read "west of Thapsus : "

P. 166. l. 1. [1. *ἐτείχισαν τὸν κύκλον*. If *ὁ κύκλος* is the Athenian circumvallation, with which they proposed to surround Syracuse, the aorist here appears out of place, inasmuch as the circumvallation was never completed at all, and much less in this early part of the siege. Yet that the aorist is genuine, and that what is here called *ὁ κύκλος* was not only begun but finished, appears from ch. 99, and ch. 101, where Thucydides first says *ἐτείχιζον τὸ πρὸς βορέαν τοῦ κύκλου τείχος*, and then in ch. 101 he adds *ἀπὸ τοῦ κύκλου ἐτείχιζον τὸν κρημὸν τὸν ὑπὲρ τοῦ ἔλους*. Here *ὁ κύκλος* is assumed to be finished, and the Athenians *begin* to raise their walls, *ἐτείχιζον*, to the north and south of it. Yet again in VII. 2. *ὁ κύκλος* is the Athenian circumvallation, and is spoken of as *not finished*: τῷ ἄλλῳ τοῦ κύκλου \*\*\* ἔστιν ἂ καὶ ἡμέτερα τὰ δὲ καὶ ἐξεργασμένα κατελείπετο, The solution seems to be that *ὁ κύκλος* which is spoken of as finished, was on the one hand a part of the circumvallation, but was also a complete work in itself, something that is of an entrenched camp, which was to be the point of junction and key of the two lines which were to run respectively to the sea by Trogilus, and to the great harbour. It was the central point of the whole line, from which the works to the right and left were to commence; and therefore it was neither a single wall nor a double wall, but something of a fortified enclosure, whether circular or square or oblong, from which the double wall of the lines was to be carried out on each side, just as the Athenian long walls contract into a mere line from the wide fortified enclosure of Piræus.]

P. 168. l. 1, note, *dele from* "If *αὐτοῖς*——to καὶ αὐτοῖς." and read [If *αὐτοῖς* be genuine it must refer to the Athenians, and be governed by *ἀντιπέμπεω*. But Poppe objects that the Athenians are called *ἐκείνοι*, and that to apply the pronoun *αὐτοῖς* to them in the same sentence would create confusion. He therefore now prefers *αὐτοί*, but I doubt whether his objection to *αὐτοῖς* is valid, and it seems doubtful whether the nominative or the dative is to be preferred.]

P. 183. l. 2, note, *dele to* "country." and read See the memoir on the map of Syracuse.

P. 192. l. 6, note, *add* [Haack now reads *μνήμης*, and Göller on the contrary has restored *γνώμης*, but he understands it as signifying "Nicias' meaning;" *γνώμης ἑλλειπεῖς γιγνόμενοι*, "falling short of ex-



"pressing his meaning perfectly." But then surely we should have had τῆς αὐτοῦ γνώμης, and not simply γνώμης.]

P. 193. l. 1. [ὁ δὲ κατὰ τὸ στρατόπεδον κ. τ. λ. "Nicias magis "castris custodiendis quam ultro adeundo pericula, curabat exercitum." POPPO. Gölle retains the old reading, ὁ δὲ τὰ κατὰ τὸ στρατόπεδον διὰ φυλακῆς ἤδη ἔχων ἐκουσίῳ κινδύνῳ ἐπεμελείτο, and interprets it as Reiske had done, joining διὰ φυλακῆς with ἐκουσίῳ κινδύνῳ, "He was looking to the state of his camp, keeping it on "its guard against running into dangers voluntarily." Bekker in his various readings suggests the substitution of σφῶν for ἔχων.]

P. 206. l. 14, note, *add* ["Till it was accidentally stumbled upon "two years ago by the French surveyors, no one had ever seen the "ruins of Decelea. They stand on the west side of a gap in the "hills, like Dunmailraise between Steil Fell and Seat Sandal in Westmorland, and the gap is plainly visible from Athens, though to see "the fortress itself must have been very difficult if not impossible. "The only road to Oropus passes immediately under the ruins, "through a very narrow gorge."—MS. Letter from Greece, Jan. 1841.]

P. 225. l. 9, *dele note*.

P. 240. l. 6, note, *add* [Poppo and Gölle refer ταύτην to τὴν γῆν which is better.—"in terram, eamque exiguo spatio distantem, et "in exiguum spatium (patentem)."]

P. 259. l. 4, note, col. 2. l. 5. "may also" *read* "is better to "make it."

P. 263. l. 10, note, *add* [τοι inter quosdam homines, quos Nicias non nominabat. GÖLLE. And both Gölle and Poppo explain τὸ βουλόμενον as "illi quos significaverat velle," referring to the preceding chapter, ἦν γὰρ τι καὶ ἐν ταῖς Συρακούσαις βουλόμενον τοῖς Ἀθηναίοις τὰ πράγματα ἐνδοῦναι.]

P. 265. l. 14, note, *add* [Bauer's translation is "Factio quæ Syracusanis favebat ejecta fuerat et in regionem amicam confugerat." Poppo justifies this sense of ἐς φίλια by the Latin expressions "in "pacatum, in hosticum." But neither do I believe that ἐς φίλια can signify "to a friendly country," nor was it to the purpose to say whether the Syracusan party had retired; and it was quite clear that they would not fly to an enemy's country for protection.]

P. 273. l. 2, note, *add* [If we take κρείσσοις to be the accusative, as Poppo is inclined to do, we must understand προσάγεσθαι, "neither "being able by their forces to bring them over, seeing that they "were the stronger."]

P. 275. l. 1, note, *add* [Poppo objects to this explanation, and translates "das Verhältniss welches stattfand zu," "the relation " which existed towards the cities of Athens and Lacedæmon." Göller agrees with my former interpretation, which I still think preferable to Poppo's.]

P. 277. l. 12, *dele note and read* ["Καταντικρὺ apud Atticos nus-  
"quam aliam nisi loci notionem habet." POPPO. If this be so, the words must be understood to mean, Bœotians opposed to Bœotians.]

P. 283. l. 8, note, *dele from* "Göller——"

P. 284. l. 14, *dele note*.

P. 288. l. 1, note, *add* [Poppo and Göller have misunderstood the last words of this note, as if I had meant to say that the condition of the μέτοικοι was more favoured than that of the citizens. I meant to say that their relation towards the actual citizens was less unfavourable than the relation of μέτοικοι to citizens in other states of Greece.]

P. 293, text, l. 8, *kai read* [και].

P. 298. l. 3, note, *add* [Poppo says that it is not necessary to supply ἐτάσσοντο, because ἐφύλασσαν signifies "excubias agebant, "sive speculabantur motus classis hostilis, donec ad ostium versus "provecta esset; tum demum undique incurrerunt." And Göller defends the old reading παραβοηθοῖ or παραβοηθῇ, saying that "naves "non in medio portu sed ad litus circumcirca et impressionis undi-  
"que faciendæ causâ collocaverunt, et ideo, ut si pressi ab hostibus  
"ad terram illas appellerent, ubicunque id fecissent a peditibus suc-  
"currentibus defenderentur."]

P. 302. l. 11, note, *add* [In the account given by Diodorus, XX. 51. of the great sea fight off Cyprus between Demetrius Poliorcetes and Ptolemy Soter, we find the following passage: "Ὅλως δὲ ποι-  
αῖλαι καὶ παράλογοι συνίσταντο μάχαι, πολλάκις τῶν μὲν ἡττόνων ἐπικρα-  
τούντων διὰ τὴν τῶν σκαφῶν ὑπεροχὴν, τῶν δὲ κρείττονων θλιβομένων διὰ  
τὸ περὶ τὴν στάσιν ἐλάττωμα καὶ τὴν ἀνωμαλίαν τῶν συμβαινόντων ἐν τοῖς  
τοιούτοις κινδύνοις. This seems to confirm the opinion of those who think that one or more words have dropped out of the present text of Thucydides. If we suppose that the text ran thus,—

καὶ διὰ τὸ ἀνώμαλον

τῶν συμβαινόντων περὶ τὴν μάχην ἀνώμαλον

καὶ τὴν ἔποψιν τῆς ναυμαχίας ἐκ τῆς γῆς κ. τ. λ.

the recurrence of the same word at the end of two successive lines may have deceived the copyist, and caused him in this as in other cases to omit inadvertently a whole line.]

P. 307. l. 2, note, *dele* "——and Göller——"

P. 310. l. 7, note, *add* [Nos, quum ~~ἀλίαν~~ simpliciter deleri posse non videatur, quin vocabulum ~~πολλῶν~~ significans pro eo reponendum sit, vix dubitamus. POPPO.]

P. 321. l. 6, note, *dele* τῇ *and add to note* [Tu, ut Schol. videtur fecisse, τῇ junge cum verbis ~~φειδῶ τις ἐρίγνετο~~. POPPO.]

P. 322. l. 4, note, "——by Poppo." *add* "and now also by "Göller."

P. 336. l. 1, *dele note and read* [~~ἀπηλλάχθαι~~ valet *liberos esse* (conf. Matth. Gr. Gr. §. 500.) et addito *ἀν* *liberos fore*. POPPO.]

P. 339. l. 10, var. lectt. *dele* Goell. *and add* [αὐτὸς Poppo in adnott. p. 622.]

Ib. l. 14, note, *for* "Orætes" *read* "Orætes," *for* "Æbares" *read* "CEbares," *and for* "Pissuthres" *read* "Pissuthnes."

P. 342. l. 12, note 2. *for* "Cnæthus" *read* "Cnæthus."

P. 366. l. 1, var. lectt. [Poppo in adnott. p. 659. *ἐναυρεθήσεσθαι*.]

P. 370. text, l. 4, *for* ἦπερ *read* ὅπερ, *and in* var. lectt. *dele* "N.m." *and read* "G.N. Bekker 2. Vulgo ἦπερ."

P. 374. l. 8, note, *for* "Doric" *read* "Daric."

P. 375. l. 4, note, *add* [Hermann's explanation of this passage, as given by Poppo, is as follows:—The sum of three talents a month paid to five ships, would have made each man receive an awkward fraction. Accordingly, four ships drew their pay at the old rate, i.e. each man received  $\frac{1}{5}$  a drachma per day; and the fifth thus received a whole talent per month; which gives 1 drachma per day to each seaman. *παρὰ πέντε ναῦς* Hermann interprets, "for every "fifth ship," and he supposes that each of the five ships drew this higher rate of pay by turns.]

P. 381. l. 7, text, *dele* ὥσπερ ἰδόντες ἐν' *and read* ὡς εἶδον ἐδίωκον

Ib. var. lectt. *add* "vulgo ὥσπερ ἰδόντες."

Ib. *dele note*.

P. 382. l. 2, note, *add* [Bishop Thirlwall observes, "It is far from "clear why the Athenians should have gone to Lesbos for building "tools, instead of bringing them from Samos." vol. iv. p. 22, note. Supposing that they were to be had equally well at Lesbos, there would be the advantage of not encumbering their ships with any superfluous weight before it was absolutely necessary.]

P. 385. l. 21, note, *add* ["He was lost at sea." Thirlwall, vol. iv. p. 22. It is added in a note, "ἀφανίζω is the word commonly used "on such occasions, meaning simply to sink or drown. So Xenoph. Hellen. I. 6. §. 33. and Ælian, Var. Hist. XII. 61."]



P. 390. l. 14, note, for "*Μηρ.*" read "*Μερ.*" and *dele* from "The word——"

P. 400. l. 6, note, *add* [Poppo follows Häck's interpretation of these words, "*nisi si quando eos (Athenienses) non everterint;*" and he adds, "*unde sententia aptissima oritur, quum Lacedæmonii hac solâ re a liberandâ Ioniâ retineri posse dicantur, si ab Atheniensibus non eversis metus iis relinquatur.*" Hermann thinks that the word *μη* only adds to the strength of the negative, and he translates, "*nisi hi barbari Græcos, quos sub ditione suâ tenerent, etiam delevisent.*" ]

P. 427. l. 9, note, *add* ["*Converte, in rebus bellicis perdurare.* Conf. 86. *καὶ τὰλλα ἐκέλευεν ἀντέχειν καὶ μηδὲν ἐνδιδόναι τοῖς πολεμίοις.*" GÖLLER.]

P. 429. l. 7, var. lectt. *dele* "*Goell.*" and *add* [*εὐνομίαν* Goell. ed. 2.]

P. 439. l. 2, note, *dele* from "*Υπὸ——*"

P. 462. l. 2. var. lectt. *dele* "*Poppo.*"

Ib. note, *add* [Poppo now retains the old reading *καὶ*, and strikes out the comma after *ἐπιπλουν*, connecting *ὥς οὐκ ἠθέλησαν τὸν—ἐπιπλουν—ναυμαχῆσαι.*]

P. 466. l. 14, text, for "*ἐν*" read "*ἐς.*"

P. 472. l. 12, note, *dele* from "*but how——*" and read [and this I suppose is right, although *χάριν ἔχειν*, as is well known, generally signifies, "*to be obliged to another,*" and not "*to have favour*" with him, as being the obliger. Poppo however quotes Eurip. Hecuba 830. as giving an instance of *χάριν ἔχειν* in the sense of having or enjoying favour.]

P. 522, "*Memoir on the Map of Syracuse,*" *dele* from "*the Athenians sailed*" to "*Syracuse*" and read. As the operations during this part of the siege were mostly carried on above Syracuse, on the heights of Epipolæ, it will be best to give, in the first place, a general description of the face of the ground; which I owe to my friend, Mr. Stanley, of University College.

I. The rock on which the present city of Syracuse is built rises above the level of the ground immediately without it; like the rock on which the modern town of Tarentum stands, and which in ancient times was the citadel. Thus a considerable part at least of what Thucydides calls *ἡ ἔξω πόλις*, VI. 3, lay almost on the level of the sea, between the rock of Ortygia on one side and the rising ground of Epipolæ on the other.

II. The range of Epipolæ is a long low wall of broad table land,

extending from the mountains of Hybla to the sea, and dividing the plain of Thapsus from the plain of Syracuse, just as a similar wall divides the plain of Catana from that of Thapsus. From the flat surface of Acradina up to the highest point of Belvedere, (Euryelus, or nearly so,) the ascent is so gradual as to be almost imperceptible, except where it is broken by four decided slopes of rock.

The first and lowest of these is the rocky ground about the theatre. (See the map.) A very little way west of the theatre is a street hewn out of the rock, and tombs in the rock on each side, like those outside the precincts of Delphi. This would seem to shew that the east end of this street, near the theatre, formed the limit of the ancient town; the street of tombs being immediately without the walls, as at Pompeii, as in the tombs of the Appian way at Rome, those along the Piraic road at Athens, and the road near the gates of Corcyra, mentioned by Xenoph. Hellen. VI. 2. §. 20. The street of tombs at Syracuse issues in an open table flat, which continues over long fields covered with stones, and traces of ruts, and foundations of houses in the rock, till it comes to the second step or break, at the spot marked on the map "Latomixæ," a small quarry, called "of Philoxenus," in the face of a low, but conspicuous hill.

From this, a series of undulations brings you to the third step marked "Mongibellisi," where on three or four craggy eminences are the remains of well built stone walls, with a long subterranean passage beneath, much resembling in general appearance the fortress at Eleutheræ, in Attica.

The fourth and highest step is the conical rock of the telegraph of Belvedere; seen for at least twenty miles on the road to Catania. Here the range of Epipolæ abruptly ends, and an undulating gap ensues between it and the range of the Hyblæan hills, (Monte del Bosco.) This gap is evidently the only direct outlet into the plain of Thapsus for an army enclosed in the plain of Syracuse by the long wall of Epipolæ, though other valleys running up into the Hyblæan hills would offer escape into the interior. Here the cliffs towards the plain vary from ten to twenty feet, and the descent is still through a narrow lane winding amongst them. See VII. 44. §. 8.

From Mongibellisi to the theatre there still exists an ancient subterraneous tunnel of water, marked in the map as *aqueducts*; and the only very marked traces of ancient walls are between the Latomixæ of Philoxenus and Mongibellisi.

This account I have given in Mr. Stanley's own words, and its clearness is so great, that I could scarcely gain a more lively notion of the ground from personal observation. And thus we are in possession of all the existing data which can help us to understand the narrative of Thucydides ; yet difficulties remain which it seems impossible fully to remove.

Labdalum, Mr. Stanley thinks, must be placed at Mongibellisi, and not at Belvedere : and the conical hill of Belvedere he supposes to be Euryelus. Both these positions will suit the narrative of Thucydides perfectly ; but the situation of Hexapylum, so often mentioned by Livy in his account of the Roman siege of Syracuse, is extremely perplexing. Mr. Hughes, (*Travels in Sicily, &c.*), places it at Mongibellisi ; yet Hexapylum was clearly the limit of the city even as enlarged by Dionysius ; and if Euryelus was at Belvedere, it must have been *without* the city, whereas Livy describes it (XXV. 25.) as *within* it, though at its extremity ; " *tumulus est in extrema parte urbis, versus a mari.*"

This question, however, need not concern us here. It will be sufficient to say, that when the Athenians arrived before Syracuse, the city, properly speaking, did not extend beyond the site of the theatre, or the first step in the ascent of Epipolæ from the level of the plain. But beyond this there was a fortified barrier running apparently parallel to the city wall, at a certain distance without it ; which had been constructed by the Syracusans for the purpose of enlarging their line of defence, and obliging the enemy to lengthen their circumvallation in proportion. This barrier, *πορείχισμα*, was carried probably on the level ground above the cliffs by the theatre, and it included within it what Thucydides calls *τὸν Τεμενίτην*, whether he means the statue of Apollo Temenites, or, as others think, a quarter called Temenites from its neighbourhood to the sacred ground of Apollo. But how far the inclosure was carried from the edge of the cliffs, in other words, how high it reached up the slope of Epipolæ, we have no information to determine.

The Athenians then sailed from Catana in the spring of 414 B.C. under cover of the night, and landed about day-break opposite a place called Leon, " which is distant from Epipolæ," says Thucydides, " six or seven stadia." According to our present MSS. of Livy, Leon was five Roman miles distant from Hexapylum, XXIV. 39. ad fin. : a hopeless contradiction, if the text be right ; but Mr. Böttcher, of Dresden, has corrected it to " II millia passuum," supposing that the U which marks the distance in some of the MSS.

is a corruption of II, and not of V. (quinque.) It is difficult to find any point on the coast which is not more than six or seven stadia from Epipolæ, if that name be meant to express the ascent by Euryelus; but if Thucydides meant that Leon was only six or seven stadia from the nearest point of the ridge of Epipolæ, and not from the point where the Athenians actually ascended, the statement may be tolerably correct.

The Syracusans, aware of the importance of the position of Epipolæ, had intended to secure the approaches to it; *τὰς προσβάσεις* (VI. 96.) These, as we have seen, were the openings in the cliff at different points by which the ridge might be ascended, and particularly the ascent by Euryelus, where the roads, both from the plain of Thapsus and from that of Syracuse, met in the gap already mentioned, just below the hill of Belvedere. But, from some neglect, the approaches had not been secured; and the Athenians ascended from the plain of Thapsus unobserved, and entered upon the ridge of Epipolæ by Euryelus, while the Syracusans were reviewing their men on the banks of the Anapus, in the plain on the south of the city.

P. 523, *dele from* "This must be" to "Megara." *and read.* Labdalum, according to Mr. Stanley, must have stood, not on Belvedere, as I had formerly placed it, but at Mongibellisi. It appears that from Mongibellisi the view does open towards Megara and Thapsus, which the mere sight of the map had led me to doubt; and this being so, and it appearing that Euryelus must be passed by any one descending Epipolæ, before he could arrive at Labdalum, the position of Mongibellisi has the best claim to be considered as the site of Labdalum.

After the fortifying of Labdalum, &c.

P. 523, *dele three paragraphs from* "Alarmed" *and read.* Alarmed however by the progress of the work, the Syracusans began a counterwall, to intercept the intended course of the Athenian lines. (VI. 99.) The situation of this counterwork has been much disputed. I had expressed an opinion in the first edition of this work, that "it was carried in a north-west direction, parallel to and under "the southern cliff of Epipolæ, on that lower elevation, half way "between Epipolæ and the plain, which was partly occupied at a "later period by the quarter called Neapolis." Göller, on the contrary, thinks that it was carried on the north side, across Epipolæ, and that it is the same wall afterwards spoken of as *ἐγκάρσιον τεῖχος* in VII. 4. And Mr. Dunbar, of Edinburgh, in a MS. paper on the

siege of Syracuse, which he has had the kindness to lend me, maintains also the same opinion. Bishop Thirlwall, on the contrary, appears to think that it was carried along the terrace of Neapolis. (Hist. Gr. vol. III. p. 411.)

Göller and Mr. Dunbar urge chiefly that the Athenians at this time were bent on carrying their walls in the direction of Trogilus, and had not yet made any demonstration of carrying them down into the plain on the south; so that the expression *ἢ ἐκεῖνοι ἔμελλον ἄξειν τὸ τεῖχος* would be most naturally understood of the north side of Epipolæ. And they also say that what is here called *τεῖχος ἐγκάρσιον* cannot but be the wall which is again called by the very same name in VII. 4. and that although Thucydides says that it had been destroyed, VI. 100, *τὴν ὑποτείχισιν καθεῖλον*, yet that this cannot be taken literally, but must only mean, that it was rendered defenceless, and not actually pulled down to the ground.

On the other hand, the mention of the sacred ground, *τὸ τέμενος*, the olive trees of which were used for this counterwork, and which, mentioned thus nakedly, can hardly be any other than the famous sacred ground *τέμενος*, which gave to Apollo his title of "Temenites," seems a very strong argument in favour of my original opinion, because Apollo Temenites, as we know from Cicero's express testimony, had his temple in Neapolis, (Verres, IV. 53.) And I think also that the *ἐφοδοί*, which the Syracusans meant to secure with a palisade, are best understood of the openings in the cliff of Epipolæ, through which the enemy might descend upon the terrace of Neapolis. And although the Athenians were at this period immediately engaged with the northern part of their lines, yet as it was certain that the works would ultimately be carried across the plain on the south to the harbour, the words *ἢ ἐκεῖνοι ἔμελλον ἄξειν τὸ τεῖχος* appear applicable to the south side of Epipolæ without any violence to their meaning. The argument with respect to the *ἐγκάρσιον τεῖχος* is, I confess, a strong one, because of the acknowledged difficulty of understanding the passages in VII. 4. and 7; but yet it is obliged to tamper with Thucydides' words, where he says expressly *τὴν ὑποτείχισιν καθεῖλον*, and the difficult passages in the seventh book are perhaps susceptible of a different explanation.

I am inclined still to adhere to my original opinion, that the counterwork mentioned in VI. 99. was carried along the terrace of Neapolis. But certainty is not attainable on this question, any more than on many others in ancient military geography; and it may be doubted whether Thucydides himself had a perfectly clear



notion of the operations of the siege, which, as well as the nature of the ground, must have been necessarily described to him by others.

P. 524. l. 3 from bottom, *for* "this" *read* "the." The attack of the Athenians on the counterwork &c.

P. 526. l. 4, *for* "narrow ridge" *read* "gap." *for* "connecting it with" *read* "dividing it from."

Ib. l. 5, *for* "leaving Labdalum behind him" *read* "so."

Ib. l. 21, *dele from* "which is" *to* "Epipolæ" l. 30, *and read*, and this is true, even if it stood as low as Mongibellisi, because the second of the four steps of Epipolæ, that namely by the quarry of Philoxenus, conceals all above it from the view of those who are between it and the town.

It was at this period of the siege that the Syracusans commenced another counterwork, which Thucydides thus describes, VII. 4. *ἐτείχιζον οἱ Συρακόσιοι καὶ οἱ ξύμμαχοι διὰ τῶν Ἐπιπολῶν ἀπὸ τῆς πόλεως ἀρξάμενοι ἄνω πρὸς τὸ ἐγκάρσιον τείχος ἀπλοῦν.* The interpretations of this passage differ; some supposing that *τείχος* must be repeated twice over, *ἐτείχιζον πρὸς τὸ ἐγκάρσιον τείχος τείχος ἀπλοῦν*, and understanding by the *ἐγκάρσιον τείχος* the wall already so called in VI. 99. and which, according to this interpretation, had been dismantled only and not destroyed by the Athenians; while others translate *πρὸς τὸ ἐγκάρσιον* as signifying "in a cross or oblique direction," and understand Thucydides to mean "that they began to carry a single wall up through Epipolæ in a cross direction." That *πρὸς τὸ ἐγκάρσιον* may be thus interpreted I hold to be certain; it is proved by the expression *πρὸς ὀρθὰς*, "at right angles," used by Polybius VI. 28. and elsewhere, and by the quotation from Xenophon given by Dobree, Hellen. IV. 3. §. 23. *ἐπεχείρησαν πρὸς τὸ σιμὸν διώκειν.*

But the first interpretation certainly appears to be confirmed by VII. 7. where we read that the Syracusans completed their wall which they had been carrying upwards across Epipolæ, *μέχρι τοῦ ἐγκαρσίου τείχους*. And then the question is, what this *ἐγκάρσιον τείχος* can be?

I had ventured to understand it as meaning the Athenian circumvallation, which was running at right angles to the counterwork. And Bishop Thirlwall considers this interpretation as admissible. (Hist. Gr. vol. iii. p. 418. note.) Mr. Dunbar supposes it to mean the old counterwork of the Syracusans, mentioned in VI. 99; and the wall which was carried to meet it he believes to have run parallel to the Athenian ~~linea~~ *linea* as appears, he says, by the expres-

σιον *παροικοδομήσαντες καὶ παρελθόντες*. But this last notion appears to me to be quite erroneous.

Another explanation, suggested to me by a friend, is this : that the *ἐγκάρσιον τείχος* of VII. 4, and VII. 7, is one which Thucydides omitted to mention in its proper place, and which he here supposes to be known to his readers ; just as in VII. 43. we find a *τείχοςμα* of the Syracusans near to Euryelus, which certainly could not have been there when the Athenians first ascended Epipolæ, and yet Thucydides has not mentioned its erection. This would be in itself probable enough ; but the difficulty still recurs, what was the object, and what the direction of the *ἐγκάρσιον τείχος*, the formation of which had not before been mentioned ? And to this question no satisfactory answer can, I think, be given.

On the whole I am inclined to believe that Thucydides speaks of one wall only ; which is called *τείχος ἀπλὸν* in VII. 3, VII. 11, and in VII. 42 ; which is called "a cross-wall," or "a wall built cross-ways" in VII. 3, and in VII. 7 ; and which is called *παρατείχισμα* in VII. 11, VII. 42, and VII. 43. And the direction of this wall cannot be doubted. It was to be carried up the slope of Epipolæ, &c.

P. 527, omit two paragraphs from "Immediately" and read. We have thus, I think, only the difficulty of the famous passage in VII. 7. where Thucydides says that the twelve remaining ships expected from Greece arrived just after the Syracusan counterwork had been carried beyond the end of the Athenian lines ; and he goes on to say, *ξυντείχισαν τὸ λοιπὸν τοῖς Συρακοσίοις μέχρι τοῦ ἐγκαρσίου τείχους*. Now first the language here is remarkable, for as the text now stands there is no other nominative to *ξυντείχισαν* than *αἱ νῆες*,—and though it is easy to say that *αἱ νῆες* means the men out of the ships, yet this is not the way in which Thucydides commonly writes, and seems to shew either that something has dropped out of the text, or that the whole passage was written carelessly. Again, *τὸ λοιπὸν* when standing alone generally signifies either "for the time to come," or "for the rest," "for what remains." But here it must mean "the remaining part of the work," and yet no work had been specified. *Τὸ λοιπὸν τοῦ προτειχίσματος*, would have been intelligible, but *τὸ λοιπὸν* simply is obscure, and to my mind suspicious. I cannot but think then that the text in this place has sustained some injury, or else that Thucydides wrote carelessly and confusedly. But I believe his meaning to have been that from some other part of the city a wall was carried out to join the cross wall, and thus to

form a new *πρωτείσιμα*. A part of the cross-wall extended no doubt beyond the *πρωτείσιμα*, and was still a single wall, with nothing to cover it as soon as it was attacked in the rear. But a part of it, we know not how large a part, was secured by the new wall, which had been carried from the city to join it; and it is likely that the *πρωτείσιμα* thus formed was one of the three mentioned in VII. 43. where the Syracusans and their allies lay encamped, to be ready on an instant if any attack should be made against the cross-wall

P. 529. l. 16, *dele from* "whether we are" to "the plain." *and read*, one of them being perhaps the fortified enclosure of Temenites, and another the enclosed space formed by the meeting of the cross-wall with another wall carried out from a different part of the city, as already described.

*Subjoin* "Mr. Kenrick's Letter."—Rev. Sir, My publisher, Mr. Fellowes, has usually, I believe, sent copies of my various publications to the heads of the great public schools in his own name. I have so far departed from the usual course as to address myself directly to you and request your acceptance of a copy of my Herodotus, because I wished to avail myself of this opportunity to offer to your consideration some remarks on a passage in the Preface to your edition of Thucydides, and suggest an explanation of a difficulty which, at the time when it was published, you represent as an insuperable obstacle to the progress of your grammatical analysis.

The passage to which I refer is the following, Vol. III. Pref. p. v. "I went far enough to ascertain the different uses of *ει* and *ην* in Thucydides as a matter of fact; but my ignorance of the etymology of the two words made me unable to ascend higher and to explain the principle of this difference," &c. The etymology which I propose is, to derive *ει* from the dative feminine of the relative, which of course, before the introduction of the long vowel, would be written HEI; or, if we suppose an unaspirated form of the relative, of which, I think, I can shew other traces, EI. It can hardly be doubted, I think, that *η* stands in the same relation to the relative in Greek, as *quam* to *qui*, *quæ*, *quod* in Latin, whether the case has been originally the accusative, and has lost its final *ν*, as *ην* became *η*, or originally the dative. An aspiration is so easily lost or added, especially the former, that a difference in this point cannot be reasonably objected to an etymology in other respects satisfactory. I will not undertake to say what substantive has been left out which caused the form of the relative; any

more than what ellipsis of a masculine or neuter noun has caused  $\pi\omicron\upsilon$  and  $\pi\omicron\iota$  κ. τ. λ., not believing that every adjective form, which now stands alone, was once supported by a substantive; but it would be easy to fill up the gap, if any be thought to exist.  $\epsilon\iota$  then, according to my view of it, is a case of the relative, and is equivalent to "*in what circumstance.*" Let us see how this assumed meaning will answer to its actual use. First, when an assumption is made and argued upon as a fact:  $\epsilon\iota$   $\epsilon\iota\sigma\iota$  βωμοί,  $\epsilon\iota\sigma\iota$  καὶ θεοί, the case or circumstance of the existence of altars being assumed, in that case or circumstance the existence of gods is true. You might substitute the acknowledged relative particle  $\delta\omicron\upsilon\nu$  with so little change of meaning, as to afford a strong presumption that  $\epsilon\iota$  is a relative particle also. Second, when a fact is assumed, and a certain course of conduct announced thereupon:  $\epsilon\iota$  τοῦτο ἀμεινον ἐπανελθεῖν θέλω, "*in case this is better, I am ready to return.*" Third, of a past case supposed not realized: Σωκράτει  $\epsilon\iota$  προσείχον οἱ Ἀθηναῖοι ἐγένοντο ἂν εὐδαίμονες, "*in the circumstance or case in which the Athenians attended to Socrates, they would have been fortunate.*" Fourth, of a possible future case:  $\epsilon\iota$  τις ταῦτα πράττοι μέγα μ' ἂν ὠφελήσει. Here again the substitution of "*in case,*" "*under the circumstance that,*" though somewhat awkward English, would be quite an adequate expression of the substantial meaning. So where in English we might use *whether*; οὐκ οἶδ'  $\epsilon\iota$  θεός ἐστι, when analyzed, the thing declared amounts to this, "*that in case he is a god,*" or "*there is a god, you do not know it.*" In such a phrase as φόβος  $\epsilon\iota$  πείσω δέσπουναν ἐμάν, only one case is expressed, the case of *persuasion*; but the very nature of *fear* implies the possibility of another, and hence  $\epsilon\iota$  acquires the sense of *utrum* or *whether*, as involving a double supposition; and the English rendering, "*I fear that I shall not,*" only differs from the Greek, by bringing into view the negative part of the alternative. Similar usages are found in regard to words of this class: "*I doubt you are false;*" here *doubt* clearly implies an alternative; yet only one part of it, the affirmative, is expressed, and this seems to be declared absolutely, as the preponderant probability.

$\epsilon\iota$  compounded with  $\delta\upsilon$  becomes  $\epsilon\acute{\iota}\nu$ ,  $\eta\acute{\nu}$ , as  $\epsilon\pi\epsilon\acute{\iota}$ ,  $\epsilon\pi\epsilon\acute{\alpha}\nu$ ,  $\epsilon\pi\eta\acute{\nu}$  Ionic, and we have to regard the cases of the use of  $\eta\acute{\nu}$  with certain moods, as analogous to the combination of other relatives with this same particle,  $\delta\upsilon$ . Now I believe it will hold good throughout, that whatever distinction there is between the use of the relatives and relative particles, with or without  $\delta\upsilon$ , is preserved in regard to  $\epsilon\iota$  and  $\epsilon\acute{\iota}\nu$ ,  $\eta\acute{\nu}$ .

Used of a single fact, stated or assumed, you have the indicative without *ἄν*, and you have *εἰ*. Of an event repeated in past time, you have the relative with the optative; with *εἰ* of an indefinite possibility, of course involving repetitions, you have the same mood. Of an action repeated in present or future time, you would equally say οὐς *ἄν* αἰσθανώμεθα φιλοπόνως ἔχοντας τιμῶμεν δάροις, or ἐάν τινας αἰσθανώμεθα κ. τ. λ. I wish I could offer any plausible explanation of the inherent force of *ἄν*, that we might see what was the precise modification which its use superinduces; this I confess I cannot: it seems to be equivalent in meaning to the English "ever," but a knowledge of its etymology is not essential to the explanation of the difference of usage between *εἰ* and ἐάν. The subjunctive is not *caused* by *ἄν* with the relative, but by the mode of conception of the relation which exists between the two propositions which the relative or particle brings into dependence on each other, as more or less remote from actuality; it is convenient to have three entirely distinct modes, relative without particle *ἄν* with indicative; relative with *ἄν*, subjunctive; relative without *ἄν*, optative; but the use of *ἄν* with the subjunctive, though tending to distinctness, is no more *necessary* in Greek than in Latin, where no such particle was ever used. In the same way *εἰ* is in itself capable of junction with all three moods, and is joined with them; with the subjunctive rarely, but most frequently in Homer, as if the Greek had originally resembled the Latin; next in frequency in the Attic poets; very rarely, but yet in unquestionable instances, in Herodotus and Thucydides. But though *εἰ* may thus express, perhaps with a slight shade of difference, what ἐάν more distinctly denotes, and therefore be found occasionally, where we should have looked for ἐάν, it by no means follows that ἐάν could be used for *εἰ*. *Εἰ* is general, and *includes* the peculiar modification which ἐάν expresses, and therefore may stand for it when the connexion prevents ambiguity; ἐάν is special, and *excludes* single actions, such as *εἰ* with the indic. present denotes. If therefore ἐάν should be found in two or three passages with an indicative, I should not hesitate to pronounce it wrong; but whether *εἰ* should stand with a subjunctive, is a question to be decided by MS. authority. \*Ην, the connexion of which with *ἄν* is not so obvious, is found in Herodotus, 2, 13. See my note.

Confirmatory evidence may be produced in favour of this etymology of *εἰ*. The Dorians formed the dat. fem. of the relative in *εἰ*, (see Passow;) and that the circumflex should be lost, when it

assumed the less emphatic character of a particle, is not surprising. Ἐπεὶ is a word of similar derivation, as its uses also are analogous. The etymology which assigns it to ἐπὶ as its root is quite false; it is the dat. of the old demonstrative and relative, variously written πος, κοs, ρος; the ε being no part of the root, any more than in ἐκεῖ, for which you might substitute τῇ without any change of sense. Si in Latin ("sei quips'hemonem morti duit," in the law of Numa) is εἰ with the aspirate, which has been lost in Greek, converted into a sibilant as in *sex*. I believe that the relative and demonstrative had once in Greek a form σος as well as ρος, whence σῆρες (σος, ἔρος) σήμερον; at all events, a change from ρ to σ may be readily admitted in one case when it has been shewn in another. Of this form we have traces in the Gothic *so, so, thata*, answering to the German *der, die, das*, and the Anglo-Saxon *se, seo, that*. Familiarly we say, "*so* you pay your debts, I don't care:" what is *so* here but εἰ? About our *if* I am uncertain, though I do not believe in Horne Tooke's etymology of *gif*; but the German *wenn* is clearly the case of the relative *wer*, and the Latin *quum*, so nearly allied to *si* that in some of its uses a substitution might take place, is as evidently derived from *quus, kos*.—Throughout the preceding remarks, I have taken it for granted that the demonstrative and relative are radically the same, though convenience dictated the allotment of separate forms to them. The double use of *that* in English is sufficient to shew that they are in original force interchangeable, and that part of Greek grammar which treats of relatives and relative particles will afford numerous confirmations. It would be an improvement in grammar to consider εἰ as a relative particle, and make the rules for its use with the different moods a part of the general doctrine of the dependence of clauses on the relative.

\* \* \* \* \*

Should you hereafter enter into an examination of my hypothesis respecting the pronominal origin of εἰ, I would call your attention to a passage in Donaldson's *New Cratylus*, p. 172, 274, which has been pointed out to me since I wrote my remarks; in which he assigns the sense of *by this that, on this condition*, to εἰ, and so far confirms my view, though I think his derivation, from *ῥ* answering to the Latin *is*, less probable than mine. To the same suggestion I owe a reference to Grimm, *Deutsch. Gramm.* III. 43. 163. who points out in the Gothic a particle *ei*, answering to the Latin *ut, quod*, and therefore clearly pronominal. As a confirmation also of

the connexion between *el* and *sei* (*si*), I should have mentioned the probability that *sic* stands in a similar relation to *si* as *tunc* (*tunc*) to *tum* or *huic* to *ol* (*HOI*), the C being in all these cases a strengthening affix, while the root is demonstrative or relative interchangeably. This affix has disappeared in Italian, where the affirmative *si* is evidently *sic*; ("it is so,") while the comparative *si* (*si buono*) is the same particle, used for *tam* with that neglect of discrimination which is often found when we confront *classic* usage with the corrupt Latinity from which the Romance languages have sprung. So the French *quand* confounds the classical distinction of *quum* and *quando*.

The absence of the aspirate in *el* will seem a less formidable objection to its derivation from the relative, if we consider that *εἶρε*, in which it is wanting, is generally admitted to be in origin relative, and that *ἔνθα*, and that family of words, can be plausibly etymologized from no other root than one which combines a relative and demonstrative meaning, a root connected with *ἴνα*, the *l* being exchanged with *ε*; as *in* and *ἐν* are the same. For what can be made of Passow's etymology of *ἔνθα* from the preposition *ἐν*?

I have the honour to be,

Your very obedient servant,

JOHN KENRICK.

York, July 7, 1841.

THE END.

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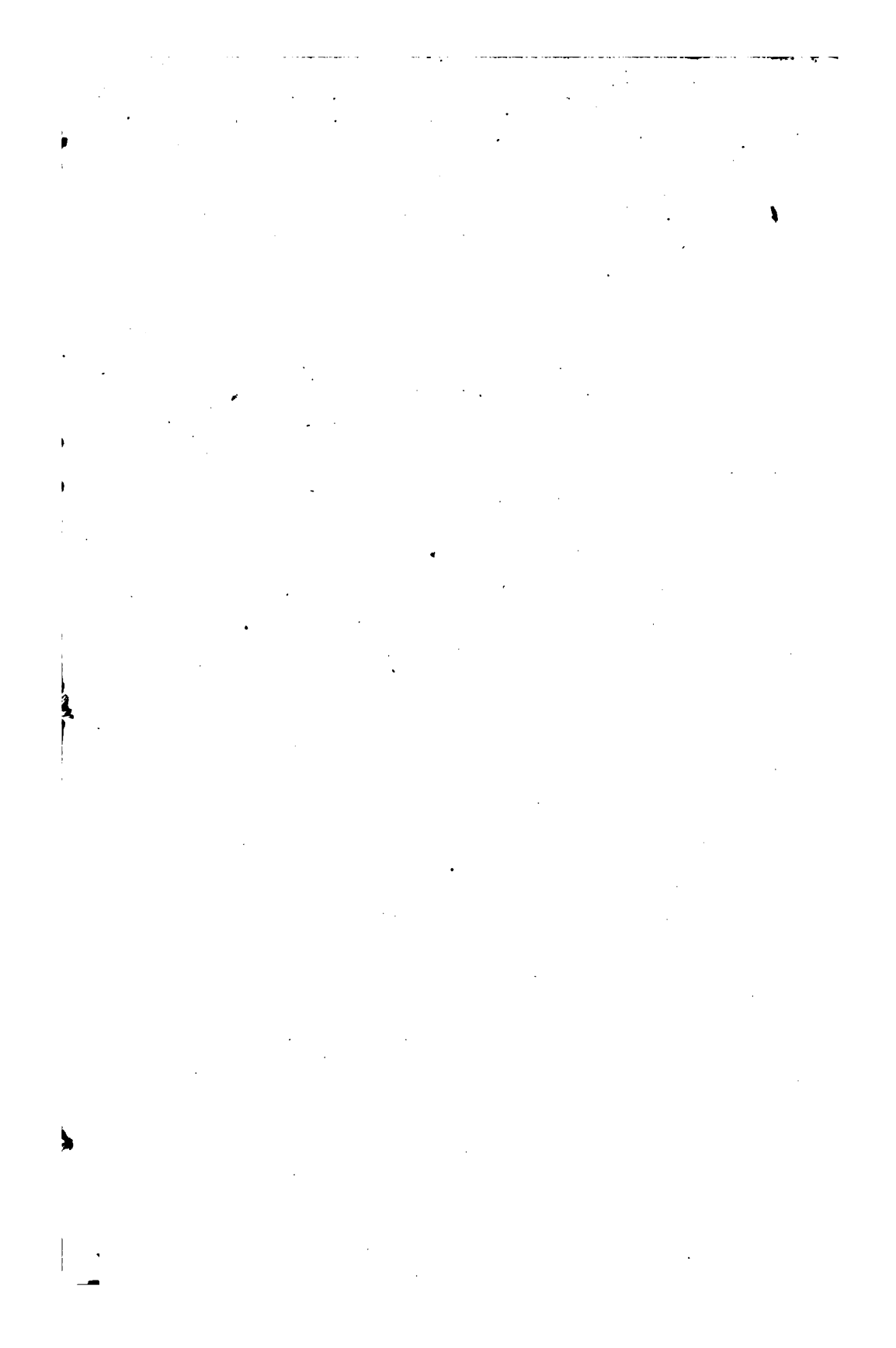
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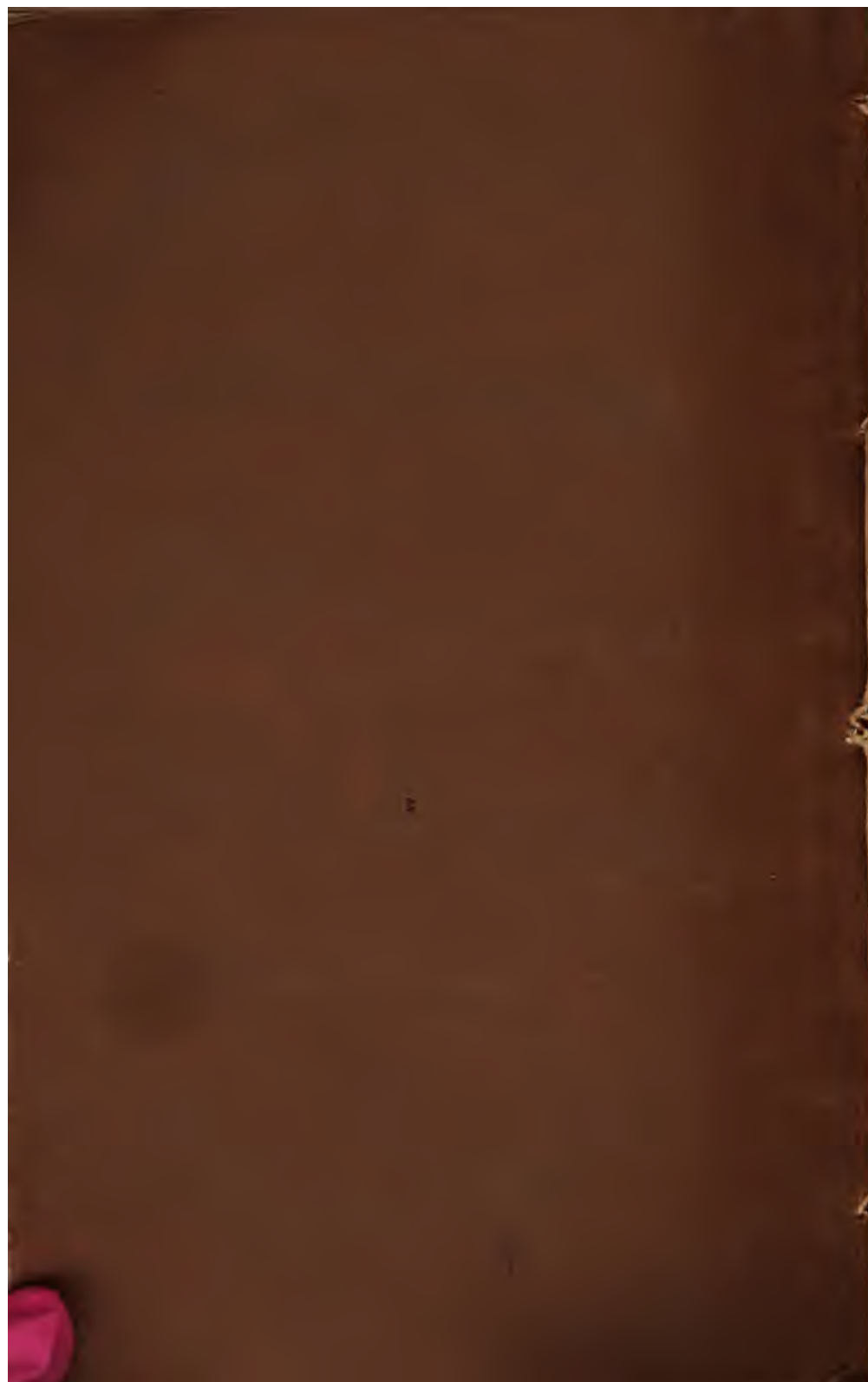
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